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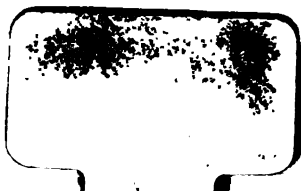


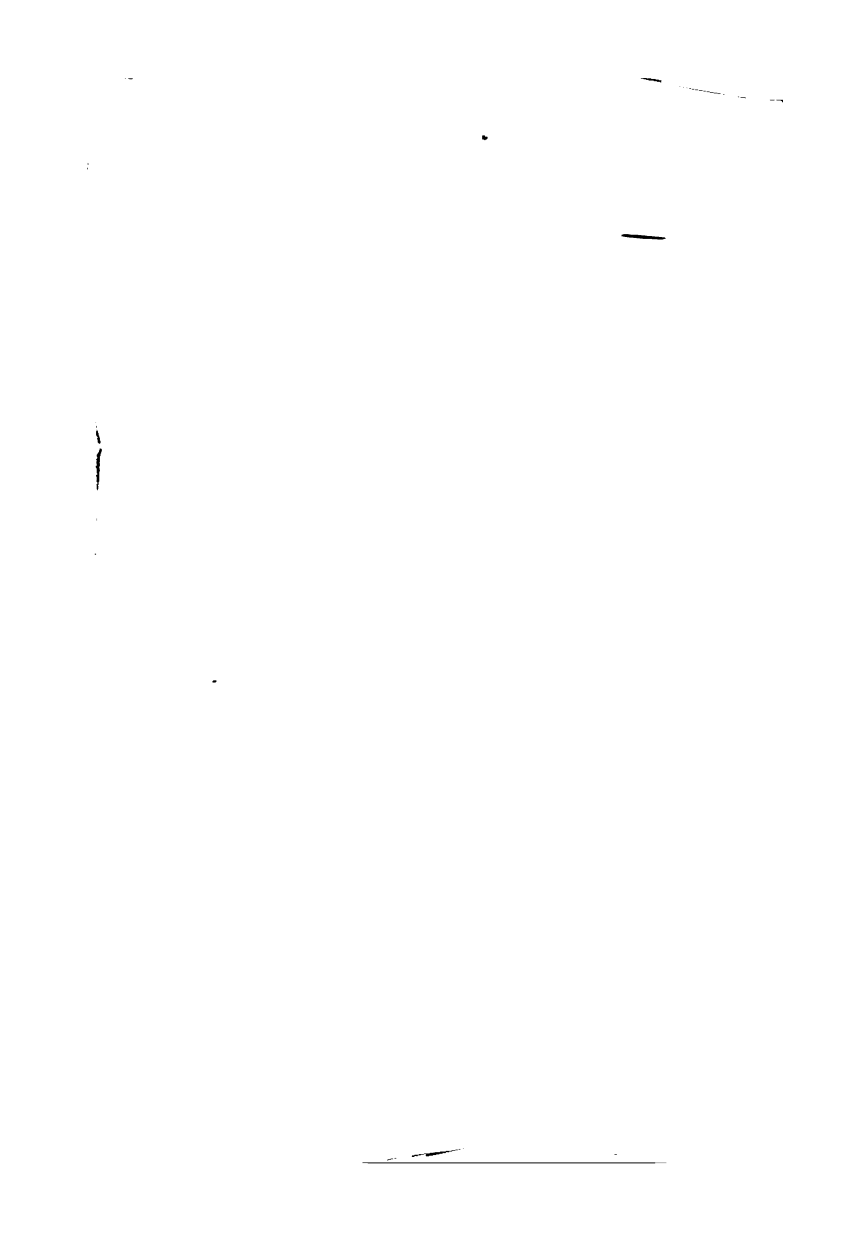


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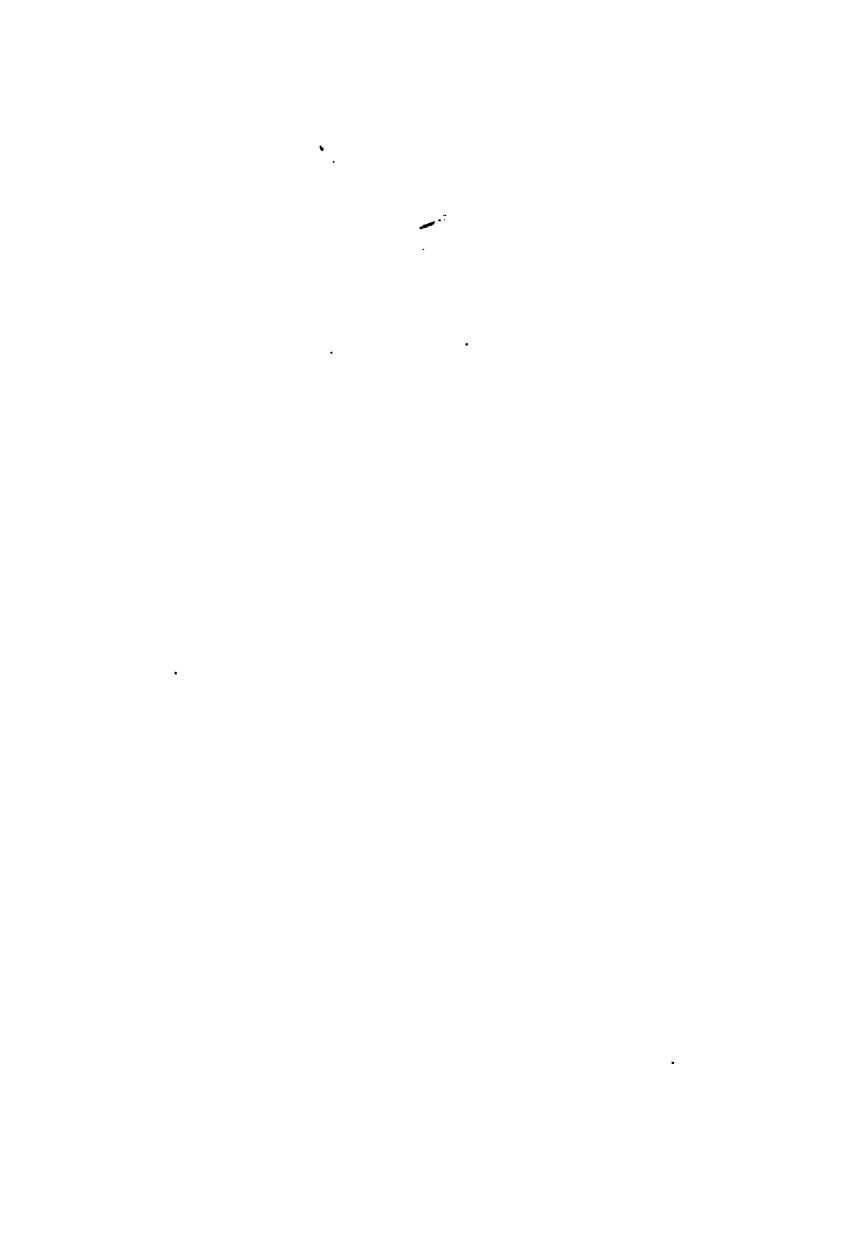


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THE
MASTER AND MISTRESS.



THE
MASTER AND MISTRESS;

OR,

HINTS TO THE HEADS OF FAMILIES

RELATIVE TO THEIR

SERVANTS.



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INTRODUCTION.

It has been well observed, by a judicious commentator on the Holy Scriptures, that "the commandments of God, as well as his providential dispensations, not only relate to the grand outlines of his administration, but descend to minute particulars and the meanest objects; especially when righteousness, truth, and goodness are concerned." This is peculiarly observable in the directions for the discharge of relative duties laid down, both in the ancient "law given by Moses," and still more in the excellent code of morals beautifully interwoven with the "grace and truth which came by Jesus Christ."

So striking and applicable are the instructions of the Bible, that it is no uncommon

thing for persons, not at all disposed to submit their own hearts and conduct to its guidance, to be very apt at enforcing their own claims, or reproving the failures of others in the words of Scripture. But true Christians desire to know their own duties, and to be informed and reproved when, in any instance, they fail in the performance of them. And *they* pre-eminently find all the words of inspiration, "profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

Many useful books have been written, illustrative of, and enforcing the scriptural duties of *servants*. This is designed to point out those of *masters* and *mistresses* ; by whom—especially by those newly entering on the responsible relation—it is hoped that it will be kindly received ; and that it will prove the instrument of guiding them in such a course as shall tend to promote domestic comfort, order, and harmony.

THE
MASTER AND MISTRESS. .

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CHAPTER I.

NATURE AND GROUNDS OF THE RELATION  
BETWEEN MASTERS AND SERVANTS.

WHATEVER we have to do, ought to be done well; and we shall find it worth our while to inquire into the principles upon which we should act. If persons in domestic life desire, as all Christians will desire, to discharge the duties of their several relations in an honourable, acceptable, and useful manner, they should endeavour to understand the nature and grounds of that relation; and for this sufficient reason, that peculiar duties arise out of peculiar relations, and must always harmonize with the spirit of them. Some occasions may arise, in relative life, in which we have no express and particular directions as to the line of conduct we ought to pursue; but we need never be at a loss, if we consult the general instructions of the word of God, and the general spirit and design of the relationship. If we neglect to do this, it is very likely, indeed it is almost certain, that we shall make



grievous mistakes, both as to our claims upon others, and to their claims upon ourselves.

This remark applies, in no common degree, to the relation between MASTERS and SERVANTS, in which serious practical evils are continually resulting, from the want of a clear and correct understanding of first principles. For instance, there are two extremes, into which, as in most other cases, we are liable to run. One is, that of considering servants as self-moving machines, or at best, only a superior kind of domesticated animals, destitute alike of feeling and mind, and consequently incapable of almost every emotion in common with ourselves; and, therefore, to be made use of just as our own interests may require, or our caprice dictate. Such a condition is slavery, with another name, only with this essential difference in its favour, that the bonds may be broken at the option of the enslaved. The other extreme is, that of looking upon the social arrangement of master and servant as only a kind of commercial contract, in which one party agrees to yield certain services for a certain consideration to be paid by the other party, independent of any moral connexion or control. It is possible that this may, at the first glance, appear to be the proper and just state of things; but a little reflection will show that, carried out, it would lead to most mischievous results.

The following principles, which admit of easy demonstration, will correct both the extremes referred to.

1. All mankind are naturally on a level.

God "hath made of one blood all nations of men for to dwell on the face of the earth," Acts xvii. 26; and the same may be said of all ranks and classes of men. The distinctions which afterwards come into operation form no part of the original constitution of man, and do not at all affect the light in which an individual stands in the sight of God. "God is no respecter of persons," Acts x. 34. The declarations, discoveries, and requirements, the invitations, promises, and threatenings of the word of God, are addressed to man, as man, as a sinner, or as a penitent believer, in such a manner as clearly establishes the fact of an universal equality in the sight of God. And *He* always regards things in their true light: his judgment is truth. With him "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free," Col. iii. 11.

2. As the universal Creator and Proprietor, the claims of God on every rational creature are supreme and unalterable. "The Lord he is God: it is he that hath made us, and not we ourselves," Psal. c. 3; therefore, we are not our own, but his. Man's obligation to consecrate to God his heart, his time, his talents, and whatever else he possesses, is supreme and unchangeable. No fellow creature, in whatever relation he may stand, can justly assume as a right, what would set aside, or in any way come into competition with, the claims of God. Nor can one rational being lawfully enter into a compact with another, to yield to him that subjection which belongs to God alone. While man

retains his accountability, he cannot lawfully surrender or be deprived of his liberty of conscience; and a relation or contract which would involve anything at variance with the supreme claims of God, must be in itself unlawful. For whether it be right in the sight of God to obey man rather than God, judge ye, Acts iv. 19; v. 29.

3. The claims of mankind on each other, as such, are also universal, always in harmonious subordination to the claims of God, and not to be set aside by any subsequent relation. "Thou shalt love thy neighbour as thyself," Mark xii. 31, is a law at all times and every where binding; and all human beings have a claim upon each other, for the exercise of truth, justice, compassion, benevolence, and gratitude. No station or circumstance whatever can either exclude or exempt any individual from the claim or the exercise of these universal duties. "Honour all men," 1 Pet. ii. 17. "Whatsoever ye would that men should do to you, do ye even so to them," Matt. vii. 12.

4. Subject to these universal laws, of what is due to God and what is due to man, every intelligent being is a free agent; that is, he has a right to do what he pleases with himself and his. He may give, lend, or barter his time, his labour, and his possessions.

Man, in a state of society, is necessarily dependent on his fellows; and the farther any man recedes from a state of barbarism, the greater is the degree of this dependence. In an advanced state of society, a taste for the con-

veniences, comforts, and elegancies of life increases; and while it is in the power of one part of the community to pay for the gratification of these tastes, a sufficient stimulus is given to another part of it to furnish the gratification required. For it may be said of the social body, as correctly as of the Christian body, "The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body," 1 Cor. xii. 14—20. This state of things implies no superiority on the one part, or degradation on the other; on the contrary, it is alike honourable to all. Thus, when Solomon was about to build the temple in Jerusalem, he applied to Hiram, king of Tyre, saying, "Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians," 1 Kings v. 6. Thus we see, that while Solomon had money, and the Sidonians had skill, it was

only by an harmonious combination and interchange that the temple of God was built.

6. Gradations in rank and circumstances naturally arise out of the constitution of society. In every civilized community the rights of property are acknowledged. Every individual has certain things which are his own ; some natural rights, and some acquired. For instance, all men are not equally endowed, either in body or mind. Some have greater abilities than others ; a peculiar talent, it may be, for doing some particular things, which others do not possess. In a social state, these abilities, which are in reality property of the most valuable kind, generally discover themselves, and are employed for the benefit of the whole community ; and something which others possess is given in exchange : and these people are more noticed and honoured than those who are not equally gifted by nature, or who have not made themselves equally useful. This is the true source of nobility. Then the substantial property which they receive, in return for the exercise of their abilities for the good of others, enables them to employ other people to do for them what they do not choose to do for themselves. Hence arises the different conditions of master and servant, the employer and the employed.

In the infancy of a state, the employment and the reward of talent are chiefly confined to such things as be denominated the necessities of life. Then, a larger remuneration is given for what only a few can do, than for what many can perform : thus some be-

come richer than others. Then, again, some are industrious, and, whatever employment they pursue, are energetic and diligent in the pursuit, and thus earn more than they absolutely need for present necessities; while others choose to do no more than is necessary for the supply of their immediate wants. Of this industrious part of the community, again, some choose to employ their extra gain in the purchase of superfluous gratifications, while others choose to amass property with which to enrich themselves and their families. These various causes naturally operate in producing a diversity of outward circumstances in different individuals and families. A state of perfect equality is a mere utopian dream.

7. Also, these diversities arise not merely out of the constitution of society, but they are expressly recognised in Scripture as agreeable to the will of God. They are said to originate in the dispensations of his providence; and frequent and explicit directions are given for the discharge of the duties arising out of them. "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up," 1 Sam. ii. 7. "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth," Deut. viii. 18. "God is the judge: he putteth down one, and setteth up another," Psal. lxxv. 7. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill," Psal. cxiii. 7.

Then we find directions, too, as to the manner of obtaining and employing property, such as, "Trust not in oppression, and become not vain

in robbery: if riches increase, set not your heart upon them," *Psa. lxii. 10*; and, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate," *1 Tim. vi. 17, 18*.

We are also cautioned against the snares, both of poverty and riches. Thus we find Agur praying, "Give me neither poverty nor riches: —lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain," *Prov. xxx. 8, 9*. And we are taught to be content with such things as we have; that is, with the allotments of Providence concerning us, *Heb. xiii. 5*.

On those who possess abundance, the duties of kindness, compassion, and regard to those who need, are especially enjoined. "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother," *Deut. xv. 7*. "Blessed is he that considereth the poor," *Psa. xli. 1*. "He that hath pity upon the poor lendeth unto the Lord," *Prov. xix. 17*. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" *1 John iii. 17*.

Those passages of Scripture that point out the mutual duties of persons in higher and lower

stations need not be referred to here, as they will come under consideration as we proceed; especially those relating to masters and servants. It is enough that the spirit of the whole preceptive part of Scripture fully supposes that different classes of society do and will exist, and that each has respective duties which are to be suitably discharged in obedience to the will of God. As an example, may be given the 12th and 13th chapters of the Epistle to the Romans.

On the whole, it appears that the relations of life—and among them those of governor and governed—arise out of, and are based upon, the constitution of society, and the providential arrangements and dispensations of God. The spirit of mutual accommodation, which, taking things as they are, is found conducive alike to individual and general good, leads to many voluntary engagements; which, though they cannot disturb the level on which all parties stand as accountable beings, do recognise and carry out the principle of inequality of rank and condition, and consequent authority and subjection. In the relation between master and servant, this spirit operates to a greater degree, and in a different manner, than in the relation of buyer and seller, or indeed than in any other relation voluntarily entered into.

It has already been observed, that in all social compacts, each party gives up some portion of his natural right for the sake of some supposed or real advantage. In the one now referred to, the servant, in a great measure, gives up his personal liberty; for he is engaged, not merely



to do his master's service, but to wait his pleasure. He gives his time to be employed under his master's direction; and his labour for the performance of that department of service specified in the agreement. In return, he receives protection, maintenance, and wages. The master receives service, and exercises control; but, in return, he admits to a participation in his property, and lays himself under responsibilities of various kinds. He is responsible to the servant for the fulfilment of his compact: he is responsible to society for the general conduct of the servant, while in his employ, and for the influence of his principles and example: and he is responsible to God for the just use of the authority and influence acquired by the relation.

The master, too, when he receives a servant into his family, surrenders in no small degree his own personal liberty. His character, conduct, temper, circumstances, and family concerns are, in a great measure, necessarily laid open to his servant. "No man," said a shrewd philosopher, "is a hero to his valet." Mr. Newton was once asked whether an individual named were a good man. "I do not know," was the reply; "I never lived with him." Servants have many opportunities of scrutinizing the character of their employers; and, if they are not disposed to put a candid construction on what they see and hear, they sometimes have it in their power seriously to injure them. Even a consistent and circumspect Christian is not perfect. Besides, apart from those guilty infirmities over which the best of men have to mourn,

among the occurrences of home, to which the domestics are more or less witnesses, there may be perplexities of circumstances, overflowings of affection, exuberances of joy, or paroxysms of grief, innocent in themselves, yet which demand the sacred shade of domestic privacy. From the possibility of indiscretion on the part of servants, the heads of families are often restrained from giving utterance to the fulness of their hearts. Perhaps, after all, the master really sacrifices more personal liberty than does the servant.

In concluding these remarks on the nature and ground of this relation, it may be well to call to mind one all-important consideration. The chief end of this mortal life is that we may serve and glorify God here, and thus be fitted to dwell with him hereafter. This end should be kept in view in all our social connexions and arrangements; and all should be formed and conducted on principles, and in a manner, consonant with and subservient to it. And all accommodations and advantages resulting from such arrangements should be sought, for the sake of facilitating this great business of life. A modern devotional writer has happily expressed an evening petition for safe and quiet repose: "Grant us the sleep which thou givest thy beloved: for we hope we desire it, not only as creatures, but as Christians; not only to gratify our feelings, but to renew our strength for thy service, and to fit us to glorify thee, in our bodies as well as our spirits." In a like spirit we should avail ourselves of the assistance of servants in

our household cares and business : not for the indulgence of our pride, indolence, or luxury ; but that we may be set the more at liberty to "attend upon the Lord without distraction," and to serve our generation according to the will of God—according to the universal gospel requirement, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. vii. 35; Acts xiii. 36; 1 Cor. x. 31. An especial concern should also be cherished to promote that general end, by improving the contact into which we are brought with our fellow creatures in the relation of masters and servants, in subservience to their religious advantages and the salvation of their souls.

## CHAPTER II.

### PRINCIPLES OF CONDUCT.

"HE that ruleth over men must be just, ruling in the fear of God," 2 Sam. xxiii. 3. The sentiment is equally applicable, and comes with equal authority, to masters as to magistrates. "He that ruleth over men," says Scott, "should treat them as reasonable creatures, of the same nature with himself: and, therefore, he 'must be just;' oppressing and injuring none, and, by an equal administration of justice, restraining them from defrauding or doing wrong to one another; and, by his example and influence, promoting general equity: 'ruling in the fear of God,' as accountable to him for the authority deputed to him, and for the use which he makes of it, and teaching others to fear God. Rulers of this character may reasonably expect that the Lord will prosper them, and afford them blessings and comforts, like the exhilarating light of the unclouded morning sun; while their salutary regulations, discountenancing every species of evil, and protecting and advancing every good thing, diffuse the most important advantages, temporal and spiritual, around them; as the rising sun dispels the fogs and damps, and brightens and cheers

the face of nature ; or, as his clear shining, after refreshing showers, rapidly promotes vegetation, and renders the earth luxuriantly fruitful."

Here, indeed, are comprehended all the principles essential to masters and mistresses, for the right ordering of their conduct towards their servants.

Every Christian who avails himself of the services of others, in promoting his own personal and family comfort, should feel himself called upon uniformly to act towards them on the principles of *equity*. "And, ye masters," is the apostle's injunction, "do the same things unto them," Eph. vi. 9. "Give unto your servants that which is just and equal," Col. iv. 1. If it be the duty of servants to be faithful, honest, and just, and that integrity, uprightness, and good will should pervade all their services—as unquestionably every employer considers should be the case—it is equally the duty of masters to be actuated by similar principles. If the latter are not to be injured in their persons, character, or property ; so neither are the former. Justice demands, that while in our service, they should have such maintenance, protection, and remuneration as their circumstances require, as their services merit, and as, by positive agreement, we stand engaged to render them. "That which is just and equal : " let it be the motto of masters and mistresses, in all their dealings with their servants ; and let their standard of equity and justice be fixed by the perfect and universal rule ; "As ye would they should do unto you." Those, especially, who are newly invested with control

over others, will do well to form the habit of thinking, "What I am about to require of my servant, or to withhold from my servant, or to give as the remuneration of service performed, should I consider it just and equal if I were in his place? Would it satisfy me were I a servant? If not, ought it to satisfy my conscience as a master or mistress?"

Another principle that should regulate our conduct towards those who serve us, is *humanity*. They are persons of like passions, like feelings, with ourselves. They have the same wants, and the same susceptibility of pain and pleasure; the same sense of injustice, oppression, and scorn. Let us, then, learn to exercise sympathy and kindness towards them. How can we do otherwise, if we are followers of Him, who humbled himself to take part of our flesh and blood, for this express cause, among others, that he might have a fellow feeling in all our innocent wants and infirmities? Heb. ii. 17, 18; iv. 15; v. 2. With such an illustrious pattern of condescension and sympathy, in one so infinitely exalted, how easy ought it to be to us to have compassion on one another, to love as brethren, to be pitiful and courteous (1 Pet. iii. 8) towards those with whom we stand precisely on a level as creatures, as sinners, and as Christians!

A third principle is *benevolence*; a desire to promote the interest and happiness of those with whom we come in contact, or over whom our influence in any way extends. It is astonishing how much the constant operation of this principle, or the absence of it, facilitates or impedes

the discharge of every duty ; how its exercise diffuses individual and relative happiness ; how it realizes, in some degree, the psalmist's beautiful description of "the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain," 2 Sam. xxiii. 4: while its absence renders the domestic or the social circle a scene of chilling gloom ; or like the sterile desert, that seeth not when good cometh, Jer. xvii. 6. Christian masters and mistresses, if you wish to be well served ; if you wish to be loved and honoured by those who serve you ; and if you wish to have a happy family ; cherish feelings of benevolence and good will towards all around you.

A fourth principle that should regulate the conduct of those who govern towards those who serve, is that of *conscientious reference to the Divine will, authority, and example*. "In the fear of God ;" "Knowing that ye also have a Master in heaven ;" "For the Lord's sake ;" "And whatsoever ye do, do it heartily, as to the Lord, and not unto men ;" "Not as pleasing men, but God, which trieth our hearts," 2 Sam. xxiii. 3 ; Eph. v. 21 ; vi. 9 ; Col. iv. 1 ; 1 Pet. ii. 13 ; Col. iii. 25 ; 1 Thess. ii. 4.

It is one thing to be just and kind to servants from habits of correct and amiable feeling—and, indeed, the degree of kindness manifested by some who make no pretensions to religion, in many instances reproves those who do ; and the contrast has led to conclusions most unjust and unfavourable to religion itself : but it is another

and far superior attainment, for that justice and kindness to be based upon the strictly religious principle, "to do justly, and to love mercy," in connexion with, and in consequence of, walking humbly with our God, Micah vi. 8. It is well, whatever we do in the regulation of our households, to be able to say, "For so hath the Lord commanded us," Acts xiii. 47; "For we serve the Lord Jesus Christ," Col. iii. 24; and to yield to the exhortation that beseeches us, by the Lord Jesus, that as we have received the commandment how we ought to walk and to please God, so we should abound more and more, 1 Thess. iv. 1. Then we recognise God as our Master in heaven, not only as He to whom we are responsible, but as He whose example we ought to imitate; for "it is written, Be ye holy; for I am holy," 1 Pet. i. 16. God is a Master, and he is not a hard master; he takes pleasure in the prosperity of his servants; all his requirements are wise, and just, and good; conducive no less to the welfare of his servants than to his own honour. He is kind and compassionate, longsuffering and forbearing, not extreme to mark offences; his rewards are rich and gracious, and he never forsakes his servants, or casts them off in their old age, Col. iv. 1; Psa. xxxv. 27; ciii. 14; Eph. iv. 32; vi. 9; Psa. xix. 11; lxxi. 9. 17, 18; Isa. xlv. 1, 2; xlv. 4.

Another principle that should actuate every Christian master and mistress, is *regard to the souls* of their servants. This was one distinguishing honour of Abraham, the father of the



faithful. "For I know him," said Jehovah, "that he will *command his household after him*, and they shall keep the way of the Lord, Gen. xviii. 19. There is good reason to believe that Abraham's pious example was made a blessing to his numerous train of domestics; and every truly Christian head of a family will constantly keep in view the everlasting welfare of those entrusted to his care. This will regulate the requirements, the instructions, and the habits of a Christian family, and will bear up those well-directed Christian efforts, to which the encouragement will apply, "Let us not be weary in well doing: for in due season we shall reap, if we faint not," Gal. vi. 9.

Then, where these principles operate, there will be an habitual and prevailing sense of responsibility; and a view to the final account, when masters and servants must stand together at the tribunal of God, who is no respecter of persons, but will judge every man according to his work. Oh, then, to stand accepted and approved, as humble penitents who have fled for refuge to lay hold upon the hope set before them in the gospel, Heb. vi. 18; as believers in Him who died for their salvation; and, as good and faithful servants, who have laboured, whether present or absent, to be accepted of him, and who shall then be permitted to enter into the joy of their Lord! 2 Cor. v. 9, 10; Matt. xxv. 23.

## CHAPTER III.

### PRACTICAL HINTS—CHOICE OF SERVANTS.

THE principles laid down in the foregoing chapter will be found of universal application in all the various departments of practical duty; and absolutely essential to its faithful and successful discharge. It is hoped that the reader will bear them in mind, as we proceed to suggest practical hints on topics of domestic importance.

The *choice of servants* is a matter of serious consideration. It was a wise resolve of David, as the pious head of a family, "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me," Psa. ci. 6. And it was doubtless with him, as it always ought to be with us, a matter of prayer for Divine direction and guidance in this particular.

The character of those we admit into our families is a matter of such great and generally acknowledged importance, that few people profess themselves indifferent to it. No one who has a rational regard to the preservation of his property, the general comfort of his family, the morals of his children, or even to personal safety, would knowingly receive into his service

a thief, a liar, or one of dissolute habits. Every body—at least every one whose domicile lays the least claim to respectability—when hiring a servant, inquires after a character; though not always with that degree of vigilance and circumspection which the nature of the case demands.

It is important to know something of the parties giving the character of a servant: whether they are worthy to be trusted; whether their standard of morals is the same as that of the family into whose house the servant seeks to be received; whether their principles and example were likely to confirm those of a well-inclined servant, or to instil improvement into the mind of one who had been previously ignorant. It would be desirable, also, that the true cause of separation should be ascertained; whether it were of such a nature as to be likely to operate unfavourably in a new connexion. It is vain, while we are conscious of carrying about ourselves a mass of imperfections and corruptions, to imagine that we can meet with servants altogether free from them, or to think that, by the closest scrutiny, we can find out exactly what evils and inconveniences may arise out of a new and untried connexion; but, with proper vigilance on the part of those requiring a character, and proper faithfulness and fairness in those who give it, it may be pretty correctly ascertained whether the party applying for the situation is one who may be safely admitted within the circle of a respectable and a religious family. The youngest housekeeper, it may be presumed, will not fail, when about to engage a servant, to in-

quire after integrity, fidelity, veracity, sobriety, discretion, diligence, and propriety of language and demeanour; with, at least, a willingness to conform to the rules and habits of a religious family. If these main points can be satisfactorily attested, there can be no imprudence in making a trial; and it is probable that mutual good will and desire to conciliate will establish a good understanding between the parties, and lead to a permanent and satisfactory connexion. But it is very possible for persons, who in some respects merit the character of good servants, for their acuteness, good sense, diligence, and activity in the management of worldly business, to have very defective morals. No temptations of ease or convenience should be suffered to prevail with a Christian master or mistress, to admit such persons into their employ. Even if it were possible to secure their property from depredation, it would be impossible to secure children and fellow servants against the contaminating influence of evil principles and evil communications, or to secure themselves against the charge of inconsistency. A Christian ought, as far as in him lies, to stand firm to the determination, "I will set no wicked thing before mine eyes.—I will not know a wicked person," *Psa. ci. 3, 4.* No degree of capability or cleverness can possibly atone for want of principle, or justify the head of a family in knowingly coming into contact with such persons, or in subjecting others to their influence.

It may not be improper to suggest to young housekeepers, the necessity of extreme caution in

hiring servants from register offices, or receiving them with written characters. Within the last few years, some attempts have been made, and it is hoped not without success, to establish register offices on a safe and reputable footing. When this is the case, they may afford mutual accommodation to employers and servants; but, formerly, register offices were little better than traps for the unwary; and it is to be feared, that too many yet in existence deserve no better character. In general, a vacancy in a respectable family no sooner occurs, than a host of applicants is attracted, from among whom a servant may be selected without the aid of a register office. If, however, that mode of introduction be adopted, it is impossible to exercise too much caution, or too strict a scrutiny into the character and connexions of the party.

It is, perhaps, hard to say that a written character should *never* be received;\* and yet a case is scarcely conceivable, in which such an attestation is the only one that can be obtained. Supposing the late employers to be dead, or gone abroad; or, suppose the existence of any of the various contingencies, by which servants represent themselves as unable to give any direct reference; if there were nothing to conceal, and the family with whom they resided were as respectable, and their own conduct as creditable, as they represent, surely there would be remaining some

\* By a written character, is here meant, not a written statement transmitted in reply to a direct application; but a statement of the good qualities of the servant, presented at the time of application.

relative or acquaintance of the family, to whom reference might be made, and who could, at least, testify to the facts of the servant having lived with their friend, of the removal of that friend as alleged by the servant, and of the authenticity of the character as really written by the person by whom it purports to have been given.

It would be but an act of justice to a deserving servant, left under the circumstances supposed, for the employer, or friend of the employer who writes the character, to attest it by some respectable reference; and it would be a safeguard against imposition, if an attestation of this kind were always required by masters and mistresses, when engaging a servant with a written character.

The writer of these pages, in early life, was once induced to engage a servant with a written character. The character itself was explicit and unexceptionable, and the statements of the young woman, (whose appearance also was prepossessing,) and her answers to all the questions that were put to her, prompt and plausible. Some hesitation was felt, on account of the written character, but in her case it seemed to be satisfactorily accounted for as unavoidable; and the very anxiety she expressed to be settled in a steady, respectable family, where she might enjoy religious privileges, which she had so greatly valued in her former situation, turned the scale in her favour, and she was received into the family. It proved, however, that she had been guilty of gross artifice, which did not long remain undetected. Within a day or two of her admission,

she was sent out with a little boy under two years old, with very express injunctions as to the exact way she was to take, the distance she was to go, and that she was not, on any account, to speak to any person while she had the child with her. That particular walk was preferred, not only as the most dry and healthy, but also as it was a way by which the father was frequently passing, and it was both pleasant and satisfactory for him to meet the child. This circumstance did not happen to be mentioned, and the servant went on without any expectation of meeting her master; and she heeded the orders she had received just as long, and no longer, than she was in sight of her mistress. The quick eye of the father, however, discerned the child and his untrusty nurse, at some distance from the prescribed path, and in company with two persons of very disreputable character. Meanwhile, the anxieties of the mother were awakened by an intimation from the other servant, that she feared the new comer would not answer the expectations that had been formed of her: her private conversation being vain and light, and altogether at variance with the professions she had made of love to any thing serious and good. It was, therefore, no small relief to her, to see the child in the arms of his father; though an expression of shame and terror on the countenance of the servant indicated that there was something wrong. The servant attempted to make up an excuse for her conduct, and solemnly declared that she had never before spoken to the parties in whose company she had been seen, and knew nothing of

their character ; but that they had called her aside, to inform her of some one who wanted a servant, and that she merely told them she was settled in a comfortable place. She, however, professed great sorrow for having, in the slightest degree, deviated from the instruction she had received, entreated to be forgiven, and promised strict obedience in future. A positive answer was not immediately given ; but, while the heads of the family were considering whether they could, with propriety, venture to give her a farther trial, a friend happened to call, who, being admitted by the servant in question, recognised her as one of three who had recently been expelled from a respectable family, on being detected in most wicked and disgraceful conduct ; an affair of public notoriety and scandal. She was, of course, immediately discharged. It was proved that she had been residing, while out of place, with a woman of indifferent character, whose husband was wearing out a long imprisonment for embezzling his master's goods ; the wife, meanwhile, a clever but unprincipled woman, supporting herself by letting lodgings to servants out of place, and furnishing written characters under fictitious names, begging letters, fraudulent petitions, and other kinds of trickery.

During the short residence of that wicked girl\*—for she was not in the house more than two or three days—she contrived to secrete several articles of value, and had she not been so speedily detected, would probably have inflicted much more serious injury, by the influence of her conversation and example, on the fellow servant, or



the observant child. This circumstance is mentioned, by way of guarding young mistresses against similar impositions.

In addition to full satisfaction with the great outlines of moral character, it is desirable, when making choice of a servant, to know something of the previous habits of the party; for, if these have been altogether uncongenial with those of the situation to which it is proposed to remove, it will probably prove a source of mutual dissatisfaction and disappointment, and that without any ill feeling or intention on either side. A servant who has been used only to very laborious drudgery, and to get through a great quantity of work in a very little time, will probably have acquired a rough, hasty way of doing things, that will but ill comport with the refinements of a genteel family. She could scrub about among the brick floors, and deal or oaken tables and chairs, and brass kettles of the farm-house, and be reckoned a cleanly girl; but if set to clean an elegant drawing room, where she would probably find fifty things which she had never seen before, of which she knows not the use, and has no idea how they ought to be handled, she will hardly escape the charge of clumsiness, awkwardness, carelessness, and sluttishness.

- Perhaps, in the family in which she had hitherto resided, the employers and the servants worked together, took their meals together, and conversed together with a freedom bordering upon equality. The simple rustic carries her rusticity into another sphere, and, without any consciousness of impropriety, speaks and acts

as she has been accustomed to do. The more refined mistress is disgusted with her rudeness, impertinence, and vulgarity; and, perhaps, treats her with a reserve bordering upon disdain. The girl, in her turn, regards her mistress as a proud, haughty woman, and conceives a dislike to her. Thus unpleasant feelings are mutually excited, very unfavourable to the exercise of forbearance and candour on the one part, and to advancing conformableness on the other; and the engagement is either broken off in disgust, or carried on with dissatisfaction. All this might have been foreseen and provided against, either by declining a connexion with one whose previous habits might be regarded as forming an insurmountable obstacle, or by kindly and patiently endeavouring to make the servant understand the difference; and then not expecting an instantaneous and complete transformation, but resting satisfied with indications of a sincere desire to please, and a gradual progress towards the prescribed standard.

It is necessary to know something of previous habits, in order to ascertain whether or not the same phrase is understood to mean the same thing, by the parties seeking a situation, and by those who seek a servant; by those who give and those who require a character. It is easy to imagine, that, without any intention to deceive, the views and standard of one party may be so different from those of the other, that what the one pronounces to be unexceptionable, the other may find very unsatisfactory. The writer knew a servant who, by her late mistress,

was recommended as thoroughly cleanly and active; yet who, very soon after entering her new place, declared that she could not think of staying; "she had never seen such particular folks in all her life; they had the beds shook round *every day*, and wanted clean knives *every time they ate*." The parties evidently had not understood one another, and did not both mean the same thing when they spoke of cleanliness and activity.

There are many things, in reference to the conduct and habits of a female servant, in which it can hardly be supposed that precisely the same idea is attached to the same words by the mistress of a public house, a lodging house, or an establishment where there are a great number of rough men and boys; and by the mistress of a small, genteel, private family. Careful investigation at the outset would, in all cases, be well bestowed; whether it led to the conclusion that the engagement had better not be entered into, or only made both parties fully aware of the call there would be for the exercise of more than ordinary degrees of exertion and forbearance, of endeavours to please, and a willingness to be pleased.

It is scarcely necessary to observe, that if, in comparatively trifling things, a widely different course of habits and scale of proprieties would prove a bar to domestic harmony and satisfaction, much more would habits and principles completely at variance on the most important subject of all—religion—disqualify parties for entering into the relation of employers and do-

mestic servants. A religious family cannot consistently, or with any rational prospect of satisfaction, engage a servant who is opposed to the principles and practice of religion.

There is yet another particular deserving attention in the choice of servants. It is this; their adaptation to the particular kind of service required. Genius is not excluded from even the humble labours of the kitchen and laundry; and persons frequently discover a peculiar aptitude, taste, and talent for one kind of employment, and excel in it, who are comparatively stupid and inefficient in another. A few have the happy faculty of turning their hands to any thing and every thing, and doing each so well, that it might be supposed they had never done anything else. But this is not the common attainment. In choosing a servant, therefore, it ought at least to be ascertained that she has no repugnance to that species of labour in which she will be principally employed; but that, if not a proficient in it, she has a general knowledge of its principles, and a willingness to bend her mind to receive the instructions and comply with the wishes of her employers. For want of this preliminary good understanding, the capabilities of many a good servant are wasted, by being put in the wrong place; and the temper of many a mistress is kept in continual irritation, by the supposed stupidity or perverseness of her maid; who, nevertheless, was really desirous of giving satisfaction, but who failed from native inaptitude to that particular department of service, though she would have shone in one more

adapted to her taste and capacity. It is true, that a conscientious person will endeavour to overcome such repugnance, and do well whatever she has undertaken to do ; and that much may be attained by determined and persevering effort : but as there do exist a variety of tastes, and a variety of occupations, there is a greater chance of success and satisfaction when the taste and the occupation harmonize, than when they are in opposition. The writer has known a very clean, active girl, who delighted in household work, and who seemed never to be tired of scrubbing floors and polishing metals, who yet would drop asleep when she sat down to needle-work ; and who, if trusted with the commonest operation of cookery, would infallibly let it burn, or boil over, or turn rancid or lumpy. Nature never designed her for a cook, or a needle-woman ; but, in her proper sphere, she was a useful and valuable servant.

These remarks apply with peculiar force to servants who are to be entrusted with the care of children. There it is impossible to succeed, without real love to the employ ; and there, a failure would be of the most serious and irretrievable consequence.

## CHAPTER IV.

### PRACTICAL HINTS—DOMESTIC ARRANGEMENTS.

**BUT** now, supposing the choice of servants to have been discreetly and judiciously made, it devolves upon the head of a family to make such domestic arrangements as will best enable all the members of the household to discharge aright their various duties, and promote the general harmony and comfort. Such arrangements are, perhaps, too exclusively committed to the female head of a family; or, rather, she alone is considered responsible for the orderly result of them; although her best endeavours are sometimes thwarted and frustrated by him who ought to co-operate with and uphold them.

When family arrangements are carried on according to a well-defined system, the several individuals, and their several occupations, are made exactly to fit into one another, like the pieces in a dissected puzzle; and so are brought into the smallest possible compass, and completely occupy the ground without crowding, and without confusion. But, to carry on the allusion, take the same pieces, and scatter them promiscuously, they will occupy double the space, broken by unsightly gaps, and present an

inharmonious and uninteresting whole. Of how many families is this but too faithful a picture !

It is much to be desired, that the heads of a family should concur in arranging a plan for its regulation, and that each should consider it an important part of individual duty, by personal conformity to that universal plan, to facilitate the duty of others, and, as far as may be, to secure its being completely carried out. Many well-meaning families are rendered miserable from want of a plan : all is bustle and confusion, discomfort and discontent ; nobody knows what to set about next. Business is taken up or left by mere chance ; things often have to be done twice over, for want of being begun at the right end ; and nothing is ever finished. This is a heartless state of things, both for the employers and for those who serve them. A truly Christian master and mistress cannot *wilfully* suffer their house to present such a scene, and ought not *thoughtlessly* to do so. They will not, if they suffer themselves to consider the value of time, the infinitely important objects for which it is bestowed, and to which it ought to be devoted ; and if, in connexion with this, they consider how much of this precious treasure may be redeemed for its noblest purposes by a well-arranged system in the disposal of its meaner, yet necessary allotments. The little round of every day household engagements must be filled, and, in a Christian family, ought to be well filled, and in the fear of God ; that is, with an eye to his will, and a desire to

preserve and maintain in all the members of the family the exercise of those feelings and tempers which he approves, and to secure for each individual, and for the family in general, the largest possible portion of leisure and resources for immediately carrying on his cause in the world. A steady eye on the Christian's motto will be found wonderfully to facilitate and methodize the common business of life: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. x. 31.

One essential feature of the domestic system is *regularity*: the best-arranged plan is useless if it be not adhered to. The welfare of the household in general requires that we should observe times; and, in the present connexion, it may be particularly mentioned as due from masters and mistresses to their servants, to maintain regularity in their families. In many instances, the labour of servants is cruelly aggravated by the irregularity practised by the heads of the family, or permitted in its younger members. There is an appointed hour for breakfast, and the servant whose business it is to prepare the meal would be justly blamed if it were not ready at the appointed time. And are not the master and mistress deserving of censure, who, by indulgence of morning indolence, keep the meal waiting; or who suffer it to be prolonged by the young people coming in one after another, instead of assembling at once? Then comes family prayer—hurried, interrupted—part of the family, perhaps, absent, or coming to the exercise with uncomfortable and irritated feelings, either at being



compelled to wait to an unreasonably late hour for their own breakfast, or at being interrupted and called away after they have fairly entered on the business of the day. Who can tell how much prejudice and disgust has been excited in the minds of servants, by the irregular habits of masters and mistresses professing godliness? Or who can justly estimate the criminality attaching to such a course, as, even in trifles, gives to religion an unlovely and uninviting aspect?

The half hour wasted by delay or dilatoriness at the breakfast table of the irregular family, will be found to act with a sort of arithmetical progressive power in retarding the operations of the day. There are some things that cannot be set about till breakfast is over, which yet, if not begun in proper time, must necessarily occasion irregularity in subsequent meals, and cause dissatisfaction and complaint. Servants are often blamed for this irregularity; when, in reality, the blame more justly attaches to, or at least originates with, their employers. People who are irregular, really do not know whether they have good or bad servants in their employ; for the latter will invariably shelter their faults and negligence under those of their employers; while the former will either be spoiled, or wearied out and disgusted, at being kept on drudging and dawdling from morning to night over a portion of work, that, by good management, might have been accomplished in such time as to leave them several hours of comparative repose and leisure,

for the improvement of their minds, or the prosecution of their own affairs.

No degree of kindness, no excess of liberality, can make *that* a comfortable place, or entitle the heads of a family to the character of a good master and mistress, where regularity is set at nought. The following quotation, from Jay's "Christian," deserves the attention of every Christian head of a family. "Hear the apostle. 'Let all things be done decently and in order:' the welfare of your household demands that you should observe times. Every thing should have its season—your business, your meals, your devotional exercises, your rising, and your rest. The periods for these will vary with the condition of families; but labour to be as punctual as circumstances will allow. It is of importance to peace and temper, to diligence and economy. Confusion is friendly to every evil work. Disorder also multiplies disorder; for no one thinks of being exact with those who set at nought all punctuality."

The members of the Society of Friends are generally remarked for their quiet self-possession, placidity, and freedom from domestic altercation; but, perhaps, it is not generally considered in how great a degree these are the results of their methodical and regular habits. A Friend is never heard to say, "We breakfast *about* eight o'clock;" or, "We dine *about* two o'clock;" but simply, "We breakfast at eight; We dine at two:" and, when the clock strikes, the meal is on the table, and the family assembled. A

servant, on entering the family, is informed of these regulations and habits, and soon finds that punctuality is expected of the domestics, and practised by the master and mistress; the former is both enforced and encouraged by the latter: the result is quietly attained, unnumbered sources of altercation are avoided, the labours of the day are accomplished without bustle, and, at a reasonable time, the inmates of the kitchen sit down in as well arranged an apartment, and as much in comfort and at leisure, as those of the parlour. Such examples of domestic order are worthy the imitation of all Christians, and, if generally adopted, would be found to have a most happy influence in promoting domestic peace, and the long and satisfactory standing of domestic connexions. Irregularity, it may be fairly affirmed, is one of the most frequent causes of the continual change of servants, for which some families are so disgracefully notorious.

The real, but too much overlooked, importance of this branch of family arrangement, will, it is hoped, justify the space here allotted to it.

*A right division of labour*, is another very important duty devolving upon the heads of the domestic establishment. It is theirs to see that the allotted task of each servant may be such as can be properly accomplished within the time allowed, and that the result, though accomplished by the labour of several hands, may be harmoniously completed. It is not meant to say, that in a numerous household, every servant should perform a precisely equal quantity of

work ; the several departments of service are more or less laborious, and more or less entirely occupy the hours of the day : but a humane mistress will so arrange matters, that the meanest domestic in her establishment shall not be overloaded and oppressed, while others lead a life of leisure and ease. The drudgery of one overworked servant might be greatly alleviated, if several others were appointed, each to assist for one half hour in the lighter parts of her business ; and this assistance might be rendered, almost without any perceptible addition to their own. A judicious mistress will endeavour to make herself acquainted with the work that really has to be done, and the time that is requisite for the proper performance of it ; and then will so equalize it, by a fair division of labour, as to leave no room for idleness—no occasion for incessant toil.

But in small families, among the humbler ranks of society, where there is only one servant to do the work, can any provision be made for division of labour ? Yes ; in such a case it becomes the duty of the mistress herself, it may be said, of the heads of the family, to take a share. There are many of the lighter operations of household business, which, in such a case, fairly devolve upon a mistress ; and it would be cruel and unjust for either a master or a mistress to require as much waiting upon as persons who keep several servants at command. If there are children, they should be early taught to render themselves useful, and, at least, to avoid adding to the work of an already over-tasked servant.

They should reckon it their duty and pleasure to wait upon their parents; and the general arrangements and requirements of the family should be so ordered, that even the poor maid-of-all-work should not be a stranger to the evening luxury of laying aside her working dress, and sitting down in a comfortable kitchen, with the feeling that she has finished her day's labour. In such a family, to exact from a hard-working servant the preparation of a hot supper, or a late supper, is little less than a crime. How can it be expected that a servant, who has toiled fifteen or sixteen hours, should be a wakeful and profited participant in family worship? To that subject, however, further reference will be made; and it is simply mentioned here, as a motive to such a division of labour, as that each member of the household may be supposed to be in a state to profit by the evening devotions and instructions of the family. Let not the reader be found among those hard taskmasters who exact from their servants more than human strength can afford, and who rob God of his due, by unfitting their fellow creatures for his service.

*Superintendence* is a duty which the heads of every family owe to their servants, and is essential to the general interest and comfort of the family. Of course, in different classes of society, this superintendence will be more or less immediate and minute; but no house can be well regulated, in which the mistress does not make herself acquainted with the character of her servants, and the manner in which they discharge their duties; it may be added, who does not know

whether a servant deserves reproof or commendation, and who is not capable of instructing one who errs through ignorance. The superintendence of a mistress, and the conviction that she knows how to direct, and what to expect, will prove vastly important ; as it will stimulate and encourage good servants in the faithful and diligent discharge of their duties, and will check and detect the beginnings of evil in those who are not conscientious. Such mistresses are the most easily pleased and served by those who really desire to do so ; and the happy influence of their judicious superintendence extends itself throughout the household, and all concerned in it ; master, mistress, parents, children, servants, visitors, tradespeople, are all benefited by it : but a mistress cannot forsake her proper sphere, without inflicting positive injury to an equal extent.

It need scarcely be repeated, that the master of a family must share with his wife the general responsibility ; and that in a peculiar sense it is his duty to take cognizance of the male servants, especially as to their moral conduct and orderly deportment in the family.

## CHAPTER V.

### PRACTICAL HINTS—CONSIDERATION.

CONSIDERATION is due to servants from their employers ; habitual consideration, pervading all the intercourse that subsists between the parties. Thoughtlessness is a great source of practical error ; but it is a poor excuse, when opportunities of doing good have been neglected, or injury inflicted, to say, "I did not think of it." No person is qualified to take the direction of others, who is not accustomed to think—who is not in the constant habit of thinking—what others have a right to expect from himself or herself, and how his or her conduct is likely to operate on the feelings or interests of others.

Consideration should regulate our requirements. A moment or two would be well bestowed, previous to our making demands on the time or strength of a servant, to consider whether the requirement be practicable and reasonable ; whether, under existing circumstances, the thing can be done, and need be done ; and whether it will be more properly done by our servant or by ourselves. Such consideration, it is believed, would put a stop to a vast deal of un-

necessary bell-ringing and errand-sending, and perhaps remove the occasion of many a servant leaving her place through being overworked; for this complaint much more frequently originates in the constant and incalculable interruption of work, thrown in by the thoughtlessness and caprice of masters and mistresses, than in the actual amount of labour really and professedly required.

Activity and good management may compass almost any amount of work, for which a plan can be laid down and quietly pursued; but no amount of contrivance and industry can provide against a series of wanton interruptions: and since servants have their tempers as well as employers theirs, there are very few orderly servants, however active and willing, whose patience will long hold out against irritations which ought never to be inflicted.

Consideration should be exercised in facilitating the labour of servants, by furnishing them with a supply of proper implements. No person can work well with bad or ill-adapted tools; and it is a mistaken as well as an ungenerous policy, that would grudge the necessary expense of implements suited to the labour to be performed. Pharaoh might require bricks without straw; and, by the infliction of his cruel taskmasters, extort it at the expense of oppressive labour. But, happily, British servants are not in the situation of the enslaved Israelites: they are free to choose their employers, and good servants may always find just and liberal



employers. It is, therefore, a matter of policy, as well as justice, that those who desire to be well served, should furnish to their servants a proper supply of implements of labour, that their work may be performed with ease, completeness, and satisfaction. A due consideration in this respect gives a right to expect from servants the proper performance of their work, as well as neatness, moderation, and care in the use of their implements and materials.

Consideration should teach us to regulate our requirements and expectations of servants, by what they have undertaken and professed. If, in hiring a servant, a young one has been chosen, either for the sake of lower wages, or with a view to more entire control, it would be unreasonable to expect from her all the cleverness and aptitude of an older and more experienced servant. But this is sometimes forgotten, especially by young mistresses; and one who professed but little knowledge, and receives but a humble remuneration, is unkindly and unfairly brought into comparison with another who has been long in service, and receives high wages. The advantage ought not to be expected both ways; and those who can offer but moderate remuneration should be content with moderate abilities and performance.

The labour of servants may be greatly facilitated by clear and timely directions, which will enable them, when all goes on in a regular way, to get forward with their work, and, in case of unforeseen calls for extra exertion, to meet the emergency without bustle and confusion. A

considerate mistress will give her orders for dinner at an early hour in the morning; as many little preparatory operations may then be going on, to the great saving of time and the avoidance of hurry when the hour of dinner approaches. If the servant be inexperienced, the mistress will require her to take time by the forelock, and train her into a habit of doing so. If the servant be one who knows her work, the mistress will, at least, give her the opportunity of thus forecasting it. In like manner, if visitors are expected, the servant whose business it is to prepare the spare bed-room should receive intimation to that effect before she begins her morning operations above stairs, that she may include that room in her routine of labour there. Indeed, if she can be informed of it on the preceding evening, so much the better; as she will then have an opportunity of getting the linen thoroughly aired, while the kitchen fire is comparatively unoccupied, and she is at leisure to attend to it.

If a servant be comparatively ignorant, or unused to the ways of the family, it will be necessary, on giving her directions, to ascertain that she really understands what she is desired to do, at what time it will be expected to be accomplished, and when she ought to set about it, so as to secure a satisfactory result.

These things seem trifles in themselves; but they are not really so, since they form part of a class of duties, attention to or neglect of which just makes the difference between an orderly and harmonious family, and one in which

confusion and discord continually prevail. If it was worth while for the Bible to contain an injunction to "order," extending to "all things," 1 Cor. xiv. 40, it is worth while for a Christian mistress to study and secure the promotion of order in those things over which she has especial control. It is due to the whole household over which she presides, and it is due to her own peace, credit, and consistency.

The avoidance of needless interruptions has already been alluded to: this is a matter which calls much for consideration on the part of masters and mistresses, especially in families where but few servants are kept, perhaps only one. In such a case, it is really a cruel and wanton exercise of authority, that would call a servant from the midst of her work, or break the quietness of her meal, to go on some trifling errand, which might as well be deferred to a more convenient season. Two simple facts occur to the mind of the writer, which may perhaps afford a useful hint to the reader, whether master or mistress.

A very excellent lady, and one who had the happiness of seeing the same contented faces in her kitchen for years together, made a point of never ringing the bell without first giving herself time to consider how the person whose business it was to answer it was at that moment employed, and whether it was right to call her away.

The other was an equally excellent lady, but who, when an experienced housekeeper, looked back and remembered the time when she was

less considerate. She mentioned with regret the loss of a good servant, who left her place because she was so frequently called away from churning butter. Those who know any thing about a dairy, know that, when once the process of churning is begun, it must be continued incessantly till the business is accomplished, or, as it is technically expressed, "the butter goes back;" all the past labour is lost, and the work has to be begun again. But churning is not the only work in which the interruption of a minute may occasion the loss of an hour, a loss of time and labour which no considerate employer would inflict.

Consideration—that consideration which all are bound to exercise who have the happiness of others in any degree under their control—should teach masters and mistresses to maintain a proper regard to the feelings of their servants, and to avoid whatever might be insulting or degrading to them. Far be it from the writer to countenance the pride of some servants, who spurn at just requirements, or consider the discharge of any necessary and useful task beneath them. No person can be really degraded by doing any thing that is lawful in itself, and that may be needful for a fellow creature: but a sense of degradation may be keenly inflicted by the nature or manner of a requirement; such as exacting from a female servant the performance of some laborious task, demanding the strength of a man, or even of a brute; or, any kind of service that is not, according to the common usages of society, deemed fitting for a female to

perform. Such, again, as a peremptory, domineering way of uttering commands, accompanied, perhaps, with some contemptuous allusion to the condition or the origin of the person addressed. Then, too, a niggardly or contemptuous manner of providing for their support and accommodation. There are masters of whom it has been said, "They treat their servants as though they were brutes: their horses and dogs are better off than the hired servants." "It is good enough for the servants," is, at best, an ungracious expression, and certainly ought never to be applied to any thing which Christian employers would not consider good enough for themselves. "Let me never have occasion," would be the sentiment of a consistent Christian, "to apologize, either for the costliness, luxury, and elaborate preparation of my own diet and accommodations; or for the coarseness, scantiness, or uncomfortableness of those of my servants."

The above remarks do not here apply to these things on the ground of equity, but merely on that of kindness, courtesy, and considerate regard to the feelings of others. It may just be observed, that the inconsiderateness and harshness here censured are no less vulgar than they are sinful: they are infallible indications of a mean and vulgar mind; and generally, also, of low breeding. The instances of scorn and unkindness, in really high life, are very rare, compared with those which occur in families only recently raised—by circumstances, not by merit—a step or two above those they scorn and

oppress. But let such remember that *their* "Master also is in heaven ; neither is there respect of persons with him," Ephes. vi. 9.

Consideration should be manifested in allowing to servants a proper portion of time for rest and attention to their own affairs. The first is claimed by common humanity. If *we* need repose, so do *they* ; and if their business requires them to be up at an earlier hour than their employers, and their daily employments subject them to greater degrees of fatigue, it cannot be humane or reasonable to keep them up to a late hour at night. "The sleep of a labouring man is sweet" and necessary, and he ought not to be deprived of it by the capricious requirements of those who spend their days in dreamy idleness, and who know not what it is to earn repose by useful labour. But not merely ought a hard-working servant to be allowed a sufficient time for actual repose, there should be some consideration employed in securing a portion of leisure, if not every day, as frequently as possible, which they are at liberty to devote to their own concerns ; to the care of their clothes and other property ; to the improvement of their minds ; or to communication with parents or friends, from whom, by their circumstances, they are separated. An industrious servant ought to be able to say, " Now I have finished my day's work for my master and mistress, and I have an hour or two before bedtime to employ for myself ;" not to be toiling to a late hour at night, and breaking off unfinished work, only to go to bed and resume it in

the morning. This is a heartless state of things, and inflicts great dishonour on the employer, if indeed the servant be, as supposed, industrious, willing, and well managing : but such a servant will not long remain in a place that verifies the common saying, "Woman's work is never done."

Considerate employers, too, will think it right, occasionally, to allow their servants a little time and liberty for recreation. Every bow requires unbending ; and servants, as well as employers, sometimes need a little relaxation. A good servant, one whose heart is set on duty, will not often desire to be absent from it ; and, in case of occasional absence, will discover a real anxiety that it be not neglected, and inconvenience produced. Then, after proper recreation, there will be such renewed vigour and cheerfulness in the performance of duty, as will prove that the indulgence was not ill bestowed. Masters and mistresses will do well to consider their servants in this respect, as to what they really need ; what they may reasonably desire and expect ; and what they may safely, innocently, and beneficially enjoy.

Then, servants have family connexions, and ties of friendship ; and a considerate employer would not wish to do violence to the common and virtuous feelings of humanity, by prohibiting all intercourse with relatives and friends. It is true, that, in many instances, indulgence in this matter has been grievously abused ; and hence it is less surprising than painful, to see coupled with advertisements for domestic servants, or to hear of its being made a condition in hiring, "No

followers allowed." Doubtless, it is a matter in which the exercise of discretion and vigilance is required, as well as that of kindness; but experience proves that, in this case, as in every other, it is better to regulate, than to attempt to repress what naturally belongs to man as a rational and a social creature. The family connexions of a servant form an important topic of inquiry at the time of hiring. If they be well-principled and respectable, the keeping up of intercourse with them, under proper regulations, will not only be gratifying to the feelings of the child, the sister, or the friend; but will exert a salutary influence on the conduct of the servant towards her employers. A servant whose family is respected by the family she serves, is thereby laid under an additional motive to serve with fidelity and propriety. Let it be repeated, that it is not indiscriminate indulgence that is here pleaded for, or liberty that would intrench upon duty to employers, or domestic regularity and convenience; but merely that servants should not, by arbitrary strictness on the part of their employers, be deprived of the privilege of intercourse with their relatives, or driven to carry it on clandestinely. Employers who are considerate and liberal in granting proper indulgences, can with the better grace resist any unjust or unreasonable encroachments.

- It is possible, however, that, from motives of compassion, a servant may have been taken out of a family with whom it would not be safe to herself or her employers to allow much intercourse. Such a case is attended with great difficulty, and



requires the exercise of peculiar discretion and vigilance on the part of the mistress. The precise course to be pursued must vary with circumstances: several considerations should be kept in view, and, as much as possible, acted on. It will not do to admit persons of vicious, or even slight characters, to visit their relative at the house of her employer; and it would be equally improper to permit her to visit them in theirs: and yet the feelings of natural affection ought not to be checked, nor the individual be restrained from all social intercourse. It will depend chiefly on the mistress wisely to adjust these matters, as well as to cultivate in her servant correct tastes and habits; to raise her above the injurious influence of her former associates; and to give such a direction to her intercourse with them as shall tend to their improvement.

There is one more particular that calls for the kind consideration of employers towards their domestics—a time of sickness in the family: this necessarily occasions an increase of work to the servants. If, on these occasions, a nurse is employed, she perhaps requires more waiting upon than the whole of the family besides; or if the females of the household undertake the charge themselves, a portion, perhaps a large portion, of extra work will fall upon each servant. Good and attached servants are generally found quite willing, under such circumstances, to take their share of fatigue; indeed the service of the sick room is often considered the post of honour. But then it should be remembered that, habit-

ually fully employed, they must be, in some degree, overworked. Care should therefore be taken, not unnecessarily to add to their fatigue; if need be, to render them some assistance in their ordinary labours: their attention, assiduity, and good will should be received with kindness and satisfaction; and when the occasion has passed by, some little reward or indulgence may be suitably conferred, by way of expressing approbation and encouragement.

Servants may themselves be the subjects of illness, and in this way call into exercise the sympathy and consideration of their employers. It is not necessary to encourage in them, any more than to give way ourselves to a fanciful, complaining disposition, that makes much of every little touch of ailment; yet neither should we disregard real indisposition in them any more than in ourselves. Even the inquiry of sympathy is soothing; and a little kind contrivance to spare unnecessary labour, to allow a little extra repose, and to administer some simple domestic remedy, may very possibly ward off a serious attack of illness: while, on the other hand, there is reason to fear, that even life has not unfrequently been sacrificed to neglect at the beginning of illness, together with the improper struggle to persevere in laborious exertions at a time when repose was essential; these exertions being stimulated by the apprehension of being turned adrift without resources, should illness be perceived.

In case of serious and continued illness of servants, the line of conduct to be pursued must

be regulated by the circumstances of the employers, and the claims of the employed. A confined habitation, and the pressure of a numerous young family, perhaps of a business also, may render it impossible for a sick servant to be accommodated and attended to in the house ; or the affliction may be of such a nature as to require the peculiar advantages of a hospital, or an infirmary. But should these or other causes exist, which demand the removal of a sick servant, a family actuated by the Christian rule of doing as they would be done by, will find many ways of manifesting their sympathy and kindness. The sufferer will not lie on the bed of affliction bemoaning, in addition to bodily anguish, the cruel neglect of those in whose service health and strength have been faithfully employed, and perhaps disease incurred ; the wasting of little, hard-earned savings ; the fear that they may not hold out till the ability to labour is restored ; and the uncertainty of obtaining a new situation, in a comparatively feeble state of health. No : the truly Christian master and mistress will, to the farthest extent of their power, dispel these anxieties, and contribute to the present comfort and future welfare of the sufferer. The expense attending the affliction will, at least, be shared ; the situation, if possible, reserved ; or, if not, a friendly concern will be exerted in obtaining another.

Consideration for the soul's eternal interests should pervade all the conduct of Christian employers towards their servants ; and will be especially manifested in time of affliction. Prayer,

reading, conversation, every means will be adopted to awaken, or to answer the inquiry, "What must I do to be saved?" The attention will be solicitously directed to Christ Jesus, the sinner's Friend; and, possibly, affliction may prove the season of manifesting the happy result of having been placed in a truly Christian family. But this is anticipating a topic, the supreme importance of which demands a distinct reference.

## CHAPTER VI.

### PRACTICAL HINTS—JUSTICE AND FIRMNESS.

EQUITY, or *Justice*, was mentioned as one of the principles on which the conduct of employers toward their servants should be regulated. This will be practically manifested, in the supplies afforded them, and in the punctual payment of their wages according to contract. "Masters, give unto your servants that which is just and equal," Col. iv. 1. It is certainly no more than just and equitable, that servants who faithfully and diligently labour for the comfort of the family, should receive a liberal supply of whatever is needful for the support of their own health, strength, and comfort. It is not necessary that they should be fed on delicacies, or provided with luxuries, or encouraged in waste and extravagance; but, in every case, they ought to have decent lodging, and a sufficiency of plain, wholesome food. Those who cannot afford these necessary accommodations, have no right to keep a servant. In higher circles, the provisions for the servants should bear a fair proportion to those of the family. It is most unjust for money to be lavished on costly entertainments and needless display, while the wants of the servants

are supplied in a niggardly, penurious, grudging manner. Very much of the character of a mistress may be seen in the sleeping rooms of her servants, in the daily provision of their table, and in the conveniences by which they are surrounded when they sit down for the evening. A cold, cheerless, half-furnished kitchen and servants' bed chamber, in a house where there is a showy drawing room, or even a comfortable parlour, indicates a sad forgetfulness of the claims of justice and equity, and of the "Master in heaven" who has enforced them : while the neat comfortable apartment, the cheerful fire-side, and the well-spread table of the servants, all proclaim the mistress to be actuated by just, kindly, and liberal feelings, with which her habitual conduct in every other relation and circumstance will almost invariably be found to correspond.

In domestic service, the whole of a servant's time is supposed to be occupied by the employers : not to the grinding, oppressive extent that would altogether deprive them of leisure, and perhaps rob them of sufficient rest ; but so as not to leave them liberty or opportunity to pursue any other calling. Their servitude, therefore, ought to support them. In addition to their being admitted to share, with the family they serve, habitation, furniture, fuel, and food, their wages should be sufficient to furnish them with suitable clothing, and to enable them, with prudence and care, to lay by something for the future. It cannot be expected that this should be very considerable ; perhaps not so much as

might be gained by independent labour; because, in ordinary circumstances, the domestic servant embarks no capital, incurs no risk, and endures no present straits: in all these particulars, differing, more or less, from those who labour on their own account. The gains of the servant may be characterized by the common saying, "Slow and sure." It is not all servants, however favourable their circumstances, who possess the prudent thrift to lay by from their present gains, for their future comfort; they ought, however, to be enabled and encouraged to do so. The advice and influence of a kind and considerate employer may, in this particular, be very beneficially exercised; but the advice to lay by a portion of present earnings cannot, with a good grace, be pressed upon a servant who might reply, "My wages are not sufficient to keep me in shoe leather."

The amount of wages will vary according to the custom of the neighbourhood, the rank in life of the employers, the nature of the service, and the ability and experience of the servant; but the universal rule will be, by every truly Christian employer, conscientiously construed and personally applied, "Give unto your servants that which is just and equal."

Then, whatever be the amount of wages agreed for, justice requires that they should be paid with punctuality. The injunctions of Scripture on this head are very explicit: "At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it," Deut. xxiv. 15. The

injunctions of Scripture will be more distinctly presented in a future page, and this is only one, from among many, merely mentioned here as an example of the Divine sanction given to the claims of reason and justice, and expressed in such a way as to excite masters and mistresses, not merely to satisfy the just claims of their servants with promptitude and punctuality, but also to enter into their feelings with a kindly sympathy; not merely to pay them their wages because they can justly demand them, but because it will be gratifying to receive them.

It may be, that they have wants to supply, or engagements to meet; and they ought not to be exposed to a day's inconvenience or disappointment. If they have no immediate call for their money, they ought, without delay, to have it in their power to employ it to advantage.

It is not uncommon for prudent, careful servants, who are in the habit of laying by a portion of their earnings, to wish to deposit their savings in the hands of their employers, though this practice was much more common formerly than it is at present; partly, it is to be feared, because the instances are more rare, of servants thinking more about future comforts and respectability than about present indulgence and display, and of their confidence and attachment being established and cemented by long connexion with their employers; and partly from the increased hazard of private investment, in these times of abounding speculation and vicissitude, as well as from the facility and security afforded in the modern most excellent



provision of Savings' Banks. The subject is referred to here, for the sake of hinting to masters and mistresses the desirableness of their advising and encouraging their servants to avail themselves of the advantages thus placed within their reach, to deposit their little savings on public security.

Among the requisites for properly governing a family, we must not omit *firmness*; the habitual exercise of which will very much tend to general peace and order. The importance of a well-defined and well-established plan has already been pointed out. But a mere plan, however well arranged, will be of as little use, if it merely exist, as obsolete laws on the pages of the statute books, or as an old almanack behind the door, occasionally referred to, indeed, as a matter of curiosity, but never applied as a daily rule for action.

The master and mistress, having laid down such a plan as they deem on the whole proper and applicable to circumstances, should be firm in requiring conformity to it. It may be proper, when hiring a servant, to mention any particular regulation, strict compliance with which will be expected. If this be not expressly done, care should be taken to inform every servant, on entering the family, of its rules, as effecting his or her duties in it: such as the hours of rising, retiring, shutting-up the house, family worship, etc.; preparation for and observance of the sabbath; returning quickly when sent on errands; going out on their own business; receiving visitors in the house; the articles of furniture

or consumption committed to the care of each servant; with many other particulars, varying according to the different circumstances of families, but in all well-ordered families carried on by rule. Explicitness and firmness, in these seemingly small particulars, will tend much to do away occasion of real evil, and to prevent evil surmisings and the appearances of evil, which often arise from ignorance of the wishes of employers, rather than from a real intention of disobedience or offence. The "kind, easy mistress," as she is sometimes called, who dispenses with conformity to family rules, and connives, either at occasional transgressions of a more palpable kind or at gradual encroachments, is in reality sapping the foundations of comfort in her family, and of virtue in her servants.

A moment's reflection will enable us to perceive how much mischief is connected with the common excuses, "I was but a minute or two behind time;" "It was only for once that I was absent from family worship;" "I ran out just for a minute or two." "I was to be home about ten o'clock," says the giddy girl, and makes herself vastly contented to think that it is not more than eleven. How much of the beginning of evil may be traced to these "'tis but" deviations; and how much real kindness would there be, in the firm undeviating rule, that would fix in a servant's mind the habitual conviction, "*I must not* be a minute behind time; *I must not* run out for a single moment, without express permission; *I must not* stay when sent on an errand; *I must* be home at the time appointed,

and whatever be the hour named ; I *must* hear the clock strike in my master's house." There must have been a great loss of proper authority, when once a debate can be permitted, as to whether the transgression were five minutes or fifty.

Proper firmness should, also, be exercised in enforcing obedience to just commands. Obedience is the very essence of servitude ; and though a just, and sensible, and humane employer will not be fond of giving orders merely for the sake of showing authority, it should be a clearly established point where the authority rests ; and the employer, being satisfied that the requirement is just and reasonable, and having once uttered it, is bound in justice, both to himself and his servants, to see that it is obeyed. Masters and mistresses should never suffer their commands to be trifled with ; nor should servants be allowed to judge of their importance or insignificance. It cannot be unimportant whether they obey or rebel ; nor is it by any means necessary, as a preliminary to obedience, that they should precisely comprehend the reasons and motives that dictated the order. These rest with the employer, and while *he* has "a Master in heaven," so also has the servant, and it is *HIS* command that servants should be subject to their masters, 1 Pet. ii. 18. It will of course be understood, that these remarks do not apply to any thing in itself sinful : no master or mistress can have a right to command an act of disobedience to God, Acts iv. 19. No Christian master could desire such a thing. It may be added, that a wise and good master or mistress

will not merely abstain from requiring any thing positively wrong ; they will be careful to require nothing but what is quite reasonable : and, in general, it would be easy for them to explain the grounds of their requirements, though they are not always bound to do so. Few orders, explicitly given and firmly enforced, will be found eminently to conduce to general propriety and comfort.

Firmness should also be exercised in enforcing compliance with any requirements which it may have been deemed necessary to make in reference to associates. It has been already pleaded, that proper opportunities should be allowed for intercourse with relatives and friends ; but should there be an acquaintance of dangerous or disreputable character, not only a right, but a duty rests with the master or mistress, to forbid any intercourse with that person, either in their house or elsewhere. As in requirements already mentioned, let not the prohibition be arbitrary and capricious, but founded on just and benevolent principles, and then let it be strictly enforced. In this case, it will generally be proper to reason with the servant, and endeavour to convince him or her that the employer has in view, not merely the maintenance of authority, but the real benefit of the person over whom that authority is exercised. Moreover, that delegated authority cannot be severed from responsibility ; and that, therefore, it is not a matter of option, whether or not those over whom we are placed follow the way of their own hearts, and

go in the company of the foolish and the vicious : we dare not suffer them to do it, and should we permit it, we bring guilt on ourselves as well as on them. Whether or not this kind of reasoning be admitted by those to whom it is addressed, it ought to be acted on by those whom God has entrusted with authority.

But it may be, that, without any direct charge against the character of a person with whom a servant is disposed to associate, some reason may exist, why it is not agreeable to the employers that any such intimacy should subsist. Even then, it appears just, that the heads of a family should have the control in this matter, and that a servant ought to comply with their wishes, or be considered unfit for retaining the place.

“Wisdom is profitable to direct,” Eccles. x. 10 ; and these remarks on the exercise of firmness shall close with this, that firmness in any line of conduct requires wisdom and consideration at the outset. Let nothing be undertaken without considering whether it can, with propriety, be carried out, and to what it will tend. That which is taken up hastily is likely either to be given up in weakness and versatility or carried on in obstinacy.

## CHAPTER VII.

### PRACTICAL HINTS—MEEKNESS AND MODERATION.

IN combination with the firmness adverted to in the last chapter, there is need of the constant exercise of *meekness* and *moderation*. Those whose natural disposition is inclined to the gentle and more compliant feelings, must, if they wish to govern well, labour to attain a proper degree of firmness, whatever the effort may cost them. Others, of a sterner and more energetic character, will perhaps find as great an effort needed to repress the too hasty or vehement expression of their feelings, and to moderate the assumption and exercise of ascendancy and authority. The former class are called to practice self-excitement; the latter, self-control; both, self-denial.

The spirit of meekness and moderation which every Christian head of a family should cultivate, stands opposed to haughtiness and incivility. Some people have a domineering, hectoring manner of giving their orders, or expressing their desires; which not only, instead of commanding respect and reverence, renders them objects of aversion and dread to those whom they address, but is in itself sinful, and most

inconsistent with a profession of religion, which, alas, it too often accompanies. Haughtiness and scorn have already been adverted to, as opposed to that proper consideration for the claims and feelings of others which every Christian is bound to cultivate. It is proper, however, to mention them here also, as at variance with that spirit of meekness and moderation which the gospel so expressly and repeatedly enjoins. One would suppose, that motives far inferior to those of religion would be powerful enough to restrain persons of good sense and good breeding from any thing so disgraceful and vulgar as domineering and scolding; but where there is a natural hastiness of temper and roughness of manner, and especially where the individual has not been early trained to habits of self-control, both the greater and the lesser motives need to be called into united and constant operation; and all little enough, to secure propriety of language and feeling. There is especial danger in this respect, when persons have risen to the command of others, to which in early life they were unaccustomed; perhaps were themselves the subjects of tyranny and oppression. Such have great need to guard against a haughty, overbearing spirit, a rude peremptory tone in giving orders, a turbulent impatience under necessary delays in the fulfilment of their (perhaps unreasonable) requirements, and hasty and bitter reproaches for even imaginary offences. It is pleasing to observe the happy union of mildness and firmness displayed by some masters and mistresses, in the manner of expression they

employ towards their domestics : thus at once maintaining real dignity, establishing proper authority, and securing the love and reverence, as well as the obedience, of those whom they employ. A lady distinguished for this happy combination of gentleness and firmness, on visiting the sick bed of an old domestic, was received by her with this salutation ; " Oh, is it you, my kind, my mannerly mistress ! " Who would not desire to lodge a similar impression on the mind of every servant in their employ ? And how much would such a course of conduct facilitate the obedience required, and promote domestic harmony and order, as well as furnish to both parties topics of agreeable reflection in future years. But what servant can think with much respect of a master who had never addressed her with more civility than, " Give me my boots, " " Bring in my luncheon ; " or of a mistress, who knew not how to express her wishes without some implied reproach, or some needless assertion of authority, that seemed to intimate expected resistance ?

Then there is a harshness and restrictiveness in the *management* of some families, not at all necessary to their due regulation, and which must be irksome to the domestics. The proper exercise of mildness and moderation would check this excessive strictness. It has already been fully conceded, that a servant, in becoming an inmate in a family, surrenders a part, a great part of personal liberty, in return for the shelter, protection, and maintenance afforded. But masters and mistresses of good feeling will not



desire that the sacrifice should be greater than is really necessary to the fulfilment of the designs of the relation, and to the real welfare of all concerned. They would not desire that their dwelling should resemble a nunnery or a prison, or to see those who serve them walk about like spectres. It is not to the honour of masters and mistresses, for their servants to say justly of any innocent expression of feeling, "I dare not let it be heard; it is as much as my place is worth." Levity and folly are contemptible and odious, whether in the parlour or kitchen; but cheerfulness is not unbecoming in either; and kind-hearted Christian employers will love to see their servants go about their work with a cheerful aspect, as though they were really happy. Our heavenly Master loves to see *his* servants happy, and encourages them to "sing in the ways of the Lord," Psa. cxxxviii. 5.

Christian mildness and moderation should also regulate the feelings and expressions, when real occasions of blame arise. "Forbearing threatening," is the apostolic injunction, Ephes. vi. 9. It supposes that servants may be blameworthy, and it suggests the Christian duty of forbearance in general; of not being hasty in finding fault on every slight occasion; not being censorious, and unkindly prying after faults. How can we, while conscious of our own numerous imperfections, and the longsuffering and forbearance exercised towards us by our Master in heaven? If He were severe to mark *our* iniquities, how should we stand? But supposing the fault to be too palpable

to be overlooked, still we are to "forbear [or moderate] threatening." And is it possible for a mistress who professes to make the Bible the rule of her conduct, after reading this injunction, to threaten a poor servant with stopping her wages for having broken a piece of china, by an accident which might just as probably have happened to herself? or for a master to threaten to kick his footman out of doors, because his boots do not bear the highest possible lustre? It is, indeed, as possible as it is inconsistent. Then again, the spirit of the principle is transgressed, even by those violent expressions of anger, which, though not accompanied by actual threats, leave the offending person to apprehend that some kind of vengeance is contemplated. A servant has been heard to say, that if she regarded all the angry expressions of her master for trifling faults, or for no faults at all, she should never for a week together feel sure that she was not on the point of losing her situation. To say nothing of the sinfulness of his conduct, how much and how entirely must a master have lost the respect of those around him, concerning whom a servant could say, "If I minded my master's angry words —."

Christian mildness and moderation would teach us to listen patiently to the expostulation of our servants, when they consider themselves aggrieved by any thing in our conduct or requirements, and especially when they wish to explain conduct of their own which we think blameworthy. The example of Job, and that of Naaman, are well worthy the imitation of

Christian masters and mistresses, if they would, like Job, enjoy the testimony of conscience to alleviate the pressure of affliction, Job xxxi. 13 ; or, like Naaman, correct their own mistakes, and improve their advantages, 2 Kings v. 13.

One remark more on this topic. A spirit of Christian meekness will lead to the exercise of prompt and cordial forgiveness, when a fault is acknowledged, and a desire expressed to act better in future. Here again we recollect our Father—our Master in heaven ; we recognise in our servants our fellow creatures and our brethren ; and we are reminded, that while we indulge an unforgiving spirit, we have no encouragement to ask the forgiveness *we* need ; and that while we rigorously extort the “ hundred pence,” we can have no scriptural evidence that the entry against *us* of “ ten thousand talents” is blotted out, Matt. xviii. 23—35.

## CHAPTER VIII.

### PRACTICAL HINTS—PRECAUTIONS AGAINST TEMPTATIONS.

ANOTHER important duty to our servants, is *the exercise of proper care to preserve them from temptation.* "Lead us not into temptation," is the Christian's daily prayer; and when he utters it, he gives a pledge that he will not wilfully run into temptation; and when he offers it, as the head of a family, as the petition, so the pledge comprehends all within the circle of his domestic influence.

Those who are least "ignorant of Satan's devices," and most aware of the corruptions and treachery of their own hearts, will be most alive to the responsibility laid upon them in this respect, by being placed in a relation that gives them control and influence over others; probably, those who are younger in years than themselves, whose judgments are less informed, and whose principles are less established than their own. It will naturally suggest itself, as one important and essential preservative against temptation, to inform the mind, and to lodge within the conscience a proper sense of right and wrong. It is affecting to think to what an extent ignorance prevails in this respect. The writer has been

shocked to find even those on whose instruction considerable pains have been bestowed, and who could repeat long portions of Scripture, yet who seemed to have as little notion of applying the principles of the word of God as laws for their daily guidance in the common concerns of life, as if they had been repeating a problem in astronomy or mathematics. It is incumbent on heads of families, to ascertain that those under their charge both know the moral laws of God, and understand their application to themselves. The general duty of religious instruction will come to be hereafter noticed; for the present, it is only alluded to in passing, just for the sake of observing, that well-grounded principles will be a much more effectual guard against temptation, than the mere restriction or prohibition, "Do not do this;" or, "Do not touch that;" which goes no farther than the present occasion. The more immediate object now in view, is the duty of employers to avoid placing their servants in situations and circumstances which might prove occasions of temptation.

To hint at one or two particular instances of exposure, in which some masters and mistresses are lamentably culpable, will suffice to set on their guard those who are really conscientious, and quicken their vigilance against other dangers which their own particular circumstances may originate.

Servants are often exposed to temptations to dishonesty, by the carelessness of those who improperly expose property. It is a great thing to have servants, of whom it may be said, "I

could trust them with untold gold;" "I never lock up any thing." But no master or mistress can be justified in acting thus. It is a very unwise and unwarrantable thing, to suffer valuable property to lie about as though it were worth nothing; or, at least, as though it were taken no account of. Every article of property should be in the charge of some person. Some things in a house come properly under the care and inspection of the mistress: they ought to be under her custody, and given out at her discretion. Through false confidence and supposed generosity, or rather through real indolence and a dread of being reckoned mean, she sometimes leaves them in the power of servants. This has often proved a temptation to dishonesty, or at least to extravagance, and has, in the end, generally led to altercations and evil surmises.

Money should never be laid about. It may tempt one person to dishonesty, and occasion others to be unjustly suspected. No person should have money that is uncounted, or of which a clear account cannot be given, or after which a clear inquiry cannot be made. Exactness in keeping and requiring accounts of all money transactions, however small, is not only a great check to dishonesty, but a great preservative against temptation to it; and, as such, is a duty which employers owe to their servants.

If there be but a halfpenny change from an errand, or lent, or borrowed, it should not be lost sight of, but reckoned for or required. There is reason to believe, that from a false

liberality on the part of employers, or perhaps a secret dread of being charged with meanness by requiring accounts of such trifling matters, many servants have acquired a laxity of principle in matters of property, which, though it began in the careless laying about of a few halfpence, forgetting to whom they belonged, and appropriating what they were not quite sure was their own, did not end there, but led to confirmed habits of dishonesty.

Wearing apparel, trinkets, haberdashery, and all such things, should be kept in their proper places, and in regular order; for this reason, among others, that they may not become a temptation to servants. It is a well-ascertained fact, that servants, who within the last few years have closed their career in prisons or in transportation, were well educated, and long maintained and merited a character for integrity; but were first led aside by having at their command stores of the most trifling articles—needles, pins, tapes, etc., with which they got a habit of making free for their own use; and thus they were led, step by step, to appropriate things not their own, until, before any suspicion had been awakened in the minds of their employers, they were concerned in extensive robberies.

It is perfectly true, that servants ought to be so well principled, as that, though they might have uncontrolled access to the most extensive stores, they would never think of appropriating even a pin, or a needleful of thread, that was not, strictly speaking, their own; but it is equally true, that employers ought to take care

of their own property ; to know what they purchase, what they possess, what they give out, what is really used in their service, and when a fresh supply ought to be required.

Good servants will always be found to prefer that their employers should thus know what belongs to them, and both keep and require a regular account of all transactions ; and when matters are on this proper and straightforward footing, much is done towards establishing a good understanding between employers and employed. A check is put, both on temptation to wrong, and suspicion of wrong, by the constant presence of a sure and easy test that all is right. It may just be added, that where proper care and vigilance are habitually exercised, no uncomfortable feelings are excited ; no reflection is conveyed ; no suspicion implied : but, if the careless master or mistress, who habitually leaves property in disorder and exposure, should for once take a whim to set things to rights, and lock a box, a drawer, or a desk, which ought always to have been kept locked, a question directly arises among the servants, " What ! is something missing ? are we suspected of dishonesty ? "

Temptation sometimes arises from an opposite cause. The niggardly conduct of some masters or mistresses, in withholding from their servants just and comfortable supplies, may tempt them secretly to appropriate what is thus withheld, when opportunity offers ; and, false as the reasoning may be, it is frequently adopted :



“ They are so stingy, and lock up every thing from us, that we may surely take what falls in our way. They do not give us what is just; we must take care of ourselves.” Both extremes will be guarded against by those who sincerely desire to avoid what is evil themselves, and not to be the occasion of evil to others.

Temptations to excess are sometimes thrown in the way of servants, either by the carelessness or false kindness of their employers. Wine and spirits should never be left about; nor should they be given under the mistaken notion of keeping up strength, preventing cold, or affording refreshment under extraordinary fatigue. Without entering here into the controverted question, whether such things are good for any body, or under any circumstances, it is enough to say, first, that every good expected from them, under the circumstances above supposed, may be as well, or better attained by the use of other things, which are less expensive, and less objectionable as not tending to induce bad habits; such as tea, coffee, gruel, broth, or solid food, according to the nature of the case: and, secondly, that there have been cases of confirmed intemperance, it is to be feared not a few, which might be fairly traced back to the false indulgence of some kind, but inconsiderate mistress, allowing spirits on some of the occasions above supposed.

Temptations to levity and indiscretion arise from many causes, against which it is the duty of masters and mistresses to set a watchful guard; such as exposure to the influence of

improper society in fellow servants. A young woman may be very civil, and expert, and obliging, and render herself very useful to her lady; but that lady, if she be a Christian, and alive to her responsibilities, will not be satisfied, if she has reason to suppose that the young woman is given to "foolish talking and jesting, which are not convenient," to novel reading, to gay society: and the dissatisfaction will arise, not solely from an apprehension that such a one will not ultimately prove a faithful servant; but from a sense of the danger of her corrupting others. Then again, the man servant may be an adept in the management of horses, in gardening, cleaning plate, waiting at table, or twenty other things; but it will not do, unless he be also a sober and safe companion for the other inmates of the kitchen. Or again, danger may arise from persons occasionally employed in the house. No doubt, there are many honest, well-principled women, who go out to wash, iron, and char; but there are too many of an opposite character, by whose instrumentality female servants have been corrupted, and led either to acts of dishonesty, or to form connexions with vicious and dissipated people, or perhaps to both these, and sundry other evils. Hence, some very judicious mistresses have resolved never to employ any occasional helps in the house; but, in case of additional work—through illness, visitors, or any other cause—more than the stated servants can get through, to make up by putting out washing, needlework, or any other thing that can be done away from home. If occasional

helps be admitted, it behoves a Christian mistress, carefully to inquire into the character of the person so employed, and to watch the influence produced on the servants by her conversation and habits. And, once more, there may be danger from the inmates of the house, or visitors of the family: the prudent mistress of a family is bound to look well to the ways of her household in this particular. If there are sons growing up in life; or young men, assistants in business; or persons resorting to the house, either as residents or visitants; the duty of great care and circumspection devolves on both heads of the family. The master, in particular, should scrupulously ascertain the correctness of the principles and general deportment of those who are admitted into the house: and the mistress should be alive to a number of minute circumstances which will more naturally come under her observation, and which will indicate the character of the members of her household, and their influence or tendency on others. That intuitive quickness and delicacy of perception, which usually belongs to females, is invaluable to the female head of a family: she should diligently improve it; not that she may become a censorious and malignant spy on the actions of those around her, but that she may be enabled quickly to discern the approach of danger, and promptly to adopt measures of defence—so promptly as that the mischief may be crushed before the parties themselves are aware of its incipient existence.


There are many respectable families that find

it necessary, in order to enable them to meet the rent of an expensive house, and to secure a favourable situation for business, to let apartments to one or more single gentlemen : this has often proved a source of temptation to female servants. A good mistress will not degrade herself, while she will interpose a great safeguard to young females under her charge, should she occasionally wait upon the lodger herself; especially in case of illness, or of any attention being required that would place a young woman in awkward circumstances. Many cases may arise, in which discretion and delicacy will suggest what ought to be done; but it should be an invariable rule, that whenever special attentions are required, they should be rendered, if not by the mistress personally, under her immediate direction and superintendence.

A female servant should never be allowed to sit alone, to wait for any member of the family who may be out to a late hour. In a well-regulated family, this is a circumstance that will very rarely occur. There is really a degree of immorality attached to late and irregular hours; they can scarcely fail of involving the neglect of duty, and generally bring in their train a host of unsuspected evils. However, should such a case occasionally occur; or should it be the grief of the heads of a family, that some one whom they can neither control nor abandon, habitually or frequently inflicts on them this inconvenience, they will, at least, see it their duty to make such arrangements as shall secure their domestics from

annoyance and temptation. For want of circumspection in this particular, the most lamentable consequences have ensued, even in religious families.

Masters and mistresses who conscientiously desire to discharge their duty to their servants, will not expose them to temptation, by sending them on errands to places where they will be likely to see or hear what may prove injurious to their morals. Who can tell how many virtuous girls have been contaminated by the profane language, the wanton jest, or the personal insult, to which they were exposed by being sent daily to fetch beer from a public-house; perhaps sent by employers familiar with the aphorism of Scripture, "Evil communications corrupt good manners," 1 Cor. xv. 33; and not altogether unaware that the sacred injunction, not to *go* in the way of evil men, fairly implies that we should not send others, Prov. iv. 14, 15. There are some families who would not send a female servant to a public-house, that yet make no scruple of sending a servant lad; forgetting that he is, at least, equally exposed to danger. Profanity and pollution are quite as ensnaring to him; and there are snares to which he is yet more directly exposed, such as habits of tippling and gambling, both which have, in many instances, been begun by going to a public-house, on what are called lawful errands. Heads of families are entreated seriously to consider, if *any* circumstances can render it lawful to send servants to such a scene of exposure.



Then, temptations often arise to servants, from their being sent on errands by their employers, or being permitted to go on their own, at unseasonable hours. In London, and other populous places, it really is not safe or proper for a young female to be sent out alone after dark. There is, indeed, "the pestilence that walketh in darkness," in various forms of danger; the allurements of vice meeting the unwary at every step. By good management and forethought, it will generally be found practicable to avoid the necessity of sending out at night; and if servants are desirous of taking that season for going out on their own affairs, the mistress should immediately take alarm, and interpose to prevent, what the very desire indicates as, the beginning of evil. Among the arrangements for daily business, there should be a time allotted, by daylight, for going on any errands that may be required; and the several members of the family should understand, that before that time their wishes must be made known. If this were an understood thing in a family, there would be no more difficulty in thinking of the errand required, than there is in getting letters ready in time for the post. In case of any thing having been omitted, unless it were very urgent indeed, it would be better to suffer some little inconvenience, than give a servant reason to suppose that, if she wished to run out in the evening, she had only to forget one of the errands given her to do in the day.

One more instance of throwing temptation in the way of servants shall be mentioned, because

there is reason to fear it is practised by many well-meaning ladies, who are not at all aware of its mischievous tendency: it is that of fostering the love of dress, by giving cast off clothes to servants which are, either in make or quality, of an unsuitable kind for them to wear. Perhaps there are more girls led both to dishonesty and to profligate courses, by the love of finery, than by any other cause whatever; and this dangerous principle is sadly encouraged by the bits of soiled ribbon, gauze, and fringe, or by the flimsy, fantastically-made dress, given them by their ill-judging young mistresses. Were this matter viewed in its real importance, mistresses would enjoin on their servants strict attention to neatness and simplicity of dress; and, lest their practice should nullify their injunction, they should never give cast-off finery to their servants: even dresses of homely and suitable materials, they would require to be unpicked and made up in a suitable manner. A servant girl dressed in shabby finery, at least looks as if she might be made the easy prey of an unprincipled seducer; and yet, a poor, simple girl might naturally think that there could be no harm in wearing such things as were given her by her mistress. Some young women of sterling discretion, have been known respectfully to decline receiving presents of garments which they deemed unsuitable to their situation; but such instances of strength of mind and high-toned principle among the uneducated are rare: mistresses, however, ought to have discretion enough not thus to throw temptation in their

way. It may be added, that, considering the ruinous effects of the love of finery on young girls themselves; the disreputable appearance the indulgence of it presents; and the evil surmisings to which it gives rise; it fairly comes within the province of a mistress, to exercise control over the dress of her servants, with a benevolent view to their own welfare, and a just concern for the respectability of the family of which, for the time, they form a part.



## CHAPTER IX.

### PRACTICAL HINTS—REGULATION OF INTER-COURSE OF SERVANTS WITH CHILDREN.

THE regulation of intercourse between the children and servants of a family, is a matter of weighty concern to parents. The most serious evils have resulted to children, from familiarity with unprincipled servants; and minor mischiefs, yet not of trifling magnitude, have attended their intercourse with those, who, though by no means vicious, were ignorant, superstitious, and vulgar. Children are extremely susceptible of impressions, and are apt to repeat whatever they hear, and imitate whatever they see; and it is highly objectionable for them to have their minds confused by false and erroneous notions, or their habits tainted with vulgarity. Hence, some writers on education have contended for their being entirely restrained from any sort of intercourse with servants. But, however parents might devote themselves to the education of their children, it would be almost, if not altogether, impossible to keep them quite apart from servants: and if it were possible, it would not, on the whole, be desirable; because it would not be right. It would be running counter to

the intentions of the great Creator, who, in forming his creatures into families, and in the instructions given for their conduct in that social capacity, has evidently indicated his will that all the members of the household should cherish and exercise feelings of mutual good will, and acts of mutual service. Nothing could tend more to foster pride, and check benevolent feelings in children, than to suffer them to regard the servants of the family as machines; or, at best, as domestic animals, to be employed for their comfort and convenience; but with whom they must on no account converse, for fear of degradation or pollution. Those who know anything of the tendencies of the human heart, and who desire that their children should imbibe the spirit of the gospel, will never deem it necessary thus to inculcate pride of station on their minds; they will rather teach their children to cherish feelings of gratitude and respect for those who minister to their comfort: and if it be found necessary to restrain them from familiar intercourse, other methods will be devised for effecting the object, rather than telling them that they must not speak to the servants, *because they are servants*. It were better that full occupation and entertainment should be found for them in the nursery or parlour, than that they should be directly forbidden to go into the kitchen. They may, also, very properly be restrained from hindering a servant who is attending to her or his proper business. When the affairs of a house move on in a regular, systematic way, the temptations of children to seek the society of those not

directly employed in the charge of them, will not be very frequent; but, certainly, there ought to be no person in the house to whom they may not speak with kindness and courtesy, when thrown in their way. The great safeguard against improper communications between servants and children, will be found in attention to the following particulars.

1. Peculiar circumspection in the choice of servants, with reference to the influence they may be likely to have upon the children of the family. A good, well-meaning servant may have some disagreeable peculiarity of appearance, voice, or manner, which, in consideration of sterling good qualities, might be overlooked or tolerated in a house where there were no children; but it would be mortifying for children to catch that peculiarity, and therefore it would be objectionable to expose them to its influence; and far better to decline engaging the party, than to keep up the continual exercise of uncomfortable feelings, by (perhaps unavailing) prohibitions and attempts to enforce unnatural estrangement. That which might have formed a proper reason for not engaging a servant, forms no reason for subjecting to any mortifying exceptions afterwards: and let it never be forgotten, that such invidious distinctions cannot be kept up, without greater injury to the children who are taught to observe them, than even the pain unjustly inflicted on the person who endures them.

2. Another precaution is that of constant parental superintendence and a well-defined plan, which, among other matters, will naturally

regulate the intercourse between children and servants. Such a plan will appoint the seasons for cleaning the nursery, and conveying to it requisite supplies, and the person to be employed in doing these things : it will settle, also, where the nursemaid and children are to be, and how they are to be employed ; and this, with such regularity, as that the mother will always have a check on the fidelity and obedience of the person especially in charge of the children, and by the same means over the other servants also. This is one of the many instances, in which settled employment is found one of the greatest safeguards against temptation. It is often through listlessness, and want of interest and employment in the nursery, that the nursemaid is tempted, in the absence of her mistress, to go into the kitchen for a gossip with the other servants ; and either to leave the children neglected in the nursery, or to take them with her to hear idle conversation which the parents would not approve. A nurse should always be furnished with the means of employment and entertainment, both to herself and her little charge.

Whether in a family, where a nursemaid is kept, or in a smaller establishment, where one or two servants are chiefly employed in household business, and only give their hours of leisure to assisting the mother in the care of the children, the parents should clearly express their wishes, and enforce compliance with them, as to where the children are to be kept, how they are to be treated, what indulgences are to be granted or

withheld, and what subjects may, or may not, be spoken of in their presence.

In all this, as in other family arrangements, though employers have a just right to demand implicit obedience in all lawful things, it is necessary to treat servants as reasonable beings, and it is right to give them credit for good-will and a desire to fall in with the wishes, and to promote the interests, of their employers. With this view, it may be well sometimes to employ an opportunity of leisure in explaining to them the reasons of our prohibitions, requirements, and practices. Not to suspend their compliance on their approbation of our reasons, but to fix them to obedience, by rendering it a reasonable service, and by identifying them with our measures for the welfare of our children. Servants, in general, except such as are absolutely vicious, are fond of children, and mean kindly to them, even in the most improper indulgences ; but, then, they are too often uninformed as to the real nature and tendency of things, and hence they are apt to regard parental restrictions as arbitrary and unkind abridgements of their pleasures—or rather to act as though they thought so, for, perhaps, they do not reason much on the subject—and to grant some little indulgence, not within the compass of the mother's directions, seems to them only an act of kindness on their part. They are, probably, altogether unaware of the physical or moral mischiefs that may result from this one little act of transgression, and so they go on to repeat it; the act

becomes a habit, and, before the parents are aware, the child is seriously injured, perhaps irretrievably ruined.

To guard her children against such mischievous influence, and to promote in her servants intelligent and faithful observance of her restrictions, a mother will do well to improve the opportunities which will frequently occur—perhaps while she is nursing her infant, the elder child or children in bed, and the nursemaid sitting down at her needle—by explaining or illustrating some injunction given about the management of her children. Suppose, for example, that two mothers have prescribed the same course of diet for their children, and prohibited any deviation from it; and one has taken pains to make her nursemaid understand why *this* thing is improper, and *that* harmless and beneficial; while the other has contented herself with simply insisting and forbidding, and attaching pains and penalties to disobedience; and suppose that both these nursemaids should be tempted, by some injudicious friend, to transgress the rules: both, however, resist the temptation. But how different the resistance and its influence, both on themselves and on their charge. “Here,” says the mistress of the chandler’s shop, and reaches from the window the glass with its many-coloured contents, “stay a minute, while I give little master a few sugar plums.” “No,” replies the nursemaid, “I dare not let him have any.” “Oh, why not? I am sure they will not hurt him. Here, let him have

just a few." "No," replies the nurse, maintaining her firmness, "his mamma has forbidden it; and she would make such a piece of work if I let him have them. It is as much as my place is worth." Meanwhile, the child holds out his little hand, and becomes impetuous for the proposed indulgence. The servant, however, maintains her point, and pacifies him as best she may. But, then, there is an undefined impression lodged on his mind, that his mamma is arbitrary and unkind, both in withholding from him a desired indulgence, and in making his nurse afraid of punishment if she should grant it to him. A similar temptation is offered to the other, and declined; but what is her version of the prohibition? "Thank you; but he must not have them, because they would do him harm. My mistress has told me that the things they are made of are all unwholesome, and some of them quite poisonous. She explained to me, too, how they would injure a child, and told me what medical gentlemen said about them. She mentioned an instance, which had come to her knowledge, of their injurious effects." Here, obedience is strengthened by reason, and even the child soon perceives that prohibition, as well as permission, are dictated by benevolence. The happy influence of such a system is illustrated by the following simple fact. A child, under four years old, went into the house of some friends of his parents. It happened that they had company, and were sitting round a tempting dessert. The child was immediately placed at the

table ; and wine, fruit, cake, in succession, was offered to him, all of which he declined. "Then what will you take?" said the lady of the house; "you must have something." "No," replied the child, "I cannot take anything, unless you will let me run home and ask my mamma if I may. I must never take anything without my mamma's leave, because I do not know whether it is proper for me." It may be fairly affirmed, that the child did not suspect his mother of unkind or arbitrary prohibitions ; but had learned to believe, what is most important to impress on all children, that the parent had his good at heart, and knew better than himself how to promote it. This salutary impression will be greatly strengthened, or counteracted, by the manner in which a servant enforces the injunctions of the parents.

3. A farther safeguard on the intercourse of children with servants, will be found in a constant observance of the effects produced by it on the children. Where a proper intimacy subsists between parents and their children, the latter are very communicative, and sure to tell what has been said to them, or what they have seen ; besides, they are so imitative, that, without expressly setting about to tell, if they have heard a new expression, they will be sure to adopt it, or to show off a trick that they may have observed. Here, parental vigilance will detect anything objectionable ; and, as the case may require, discretion will suggest—perhaps a private hint of caution to the servant—perhaps



a direct explanation to the child, of the impropriety of the language or action—perhaps the necessity of immediately cutting off all communication, and parting with the servant in whom the offence originated.

Should the natural frankness and confidence of children with their parents, appear in any degree to be restrained, and anything like hesitation and reserve be evinced in their manners, suspicion should instantly be awakened. It may be apprehended that a most mischievous influence is in operation, a most fearful process going on. It is astonishing what an ascendancy is sometimes gained, by an artful servant, over the mind of a susceptible child. The writer of these pages, at a very early age, certainly under three years, was thus practised upon by a wicked servant; and, by terrific threats, restrained from speaking of misconduct which she daily witnessed. Happily, the servant was detected and dismissed, or the most fearful consequences to life, reason, or morals, might probably have ensued. As it was, a dangerous illness resulted from the terrors thus cruelly inflicted, and an abiding impression of aversion at the presence of one of the most harmless creatures, for many years, resisted all the efforts of reason and religion to bring it under entire control. Such instances, which, it is feared, are not uncommon, should surely awaken in parents, a watchful solicitude to ascertain the influence exerted on the minds of their children by their intercourse with the servants of the family, whether

or not those to whose care they are especially intrusted.

In connexion with this part of the subject, let it be urged upon parents, carefully to cultivate that degree of gentle familiarity and kindly sympathy with their children, that will banish all reserve from their breasts. Let there be the exercise of that "perfect love" which "casteth out fear." Wherever this is attained, there will be, comparatively, but little fear of mischievous intercourse with servants; at any rate, of its remaining long undetected. But where, either from natural temperament or from principle, a sternness of deportment and an unbending gravity is manifested by the parent, and required of the child; confidence is gone, intercourse with servants is sought as a relief, and the kitchen is the unfailing refuge from the gloom of the parlour.

In taking leave of this subject, it may be affirmed, that no qualifications in a servant, however valuable in other respects, can justify parents in keeping in their house, one whose language or example would be likely to produce an injurious effect on the minds, habits, and characters of their children.

## CHAPTER X.

### PRACTICAL HINTS—FELLOW SERVANTS.

THE intercourse of servants one with another demands a hint or two. It should be borne in mind that they, as well as ourselves, are social beings; and that it is natural they should desire to associate with their equals, those with whom there may be supposed to exist that sympathy which arises from similarity in feelings, circumstances, attachments, and pursuits. Where only one servant is kept, there will naturally be a somewhat greater freedom of intercourse with employers, and the time will be so fully occupied as not to leave much leisure. However, it will be well kindly to bear in mind, and to make an occasional effort to gratify, the social feelings of a deserving servant, by permitting her to visit or receive some sober, well-principled acquaintance.

In families where there are several servants, the exercise of method and firmness will be found necessary to keep each to their regular posts, that the business of the day be not hindered or neglected by untimely gossip. The length of time they sit over their meals, is often an occasion of great annoyance. Here, again, punc-

tuality and method come in, as the friendly rectifiers of abuses. The punctuality and promptness displayed in the parlour, can scarcely fail of producing a good effect in the kitchen, by the force of example. Besides, if it be a regular thing for the meal to go into the parlour at such a time, it will be easy to allow a reasonable time for the meal in the kitchen, and to fix a time at which the servants may be expected to be found at their respective duties. Such an arrangement supposes that the time allotted them is undisturbed, and free from unnecessary interruptions. By forethought and good management, such interruptions may be guarded against, and, in a kind and considerate family, they will. It is a pleasure to think of the servants having their meal warm and comfortable, and sitting down quietly to eat it. Such kindness is abused when the servants sit chattering an unnecessary length of time, to the inconvenience of their employers; but, as already observed, the great check is in regularity of arrangement and requirement. A servant will not sit an hour over the dinner table, if fully conscious of having half an hour's work to do within that hour, the accomplishment or failure of which will certainly be noticed. In ordinary circumstances, the evening ought to be seasons of cheerful leisure, not of uproarious mirth; this will be restrained by a sense of decency and respect for employers, if not on the higher principle of wisdom and piety. It is well to encourage servants to improve, as well as to enjoy their leisure, by communicating to each other something profitable; or, by one

reading to the rest, some interesting and well-chosen book. Can it be necessary to say to masters and mistresses really concerned for the comfort of their family and the principles of their servants, that novels, ballads, jest books, dream books, cards, dice, dominoes, etc., should gain no admittance into their house?

Where there are several servants, there is additional reason to be particular in enforcing conformity to the time appointed for going to bed; or rather, for extinguishing all candles; for instances have occurred in which two or three servants, occupying the same sleeping apartment, have professedly retired at the appointed time, but then have sat up half the night reading novels: thus exposing the house and family to the danger of fire, and infallibly drinking in poison to their own principles and character.

As was suggested with reference to children, some notice should be taken of the influence produced by a new comer on the rest of the servants. If love of finery begins to display itself where it did not seem previously to exist, or should there appear a disposition to neglect duty, to gad abroad, to practise concealment, where previously there existed frankness and good understanding with employers, there is just reason to apprehend that an unprincipled, or, at least, a misguided person has gained admission to the establishment. Benevolence will suggest that an effort be made to instruct the ignorant and reclaim the erring; but discretion must decide, whether it can safely be made under that roof. This will depend greatly on the age, prudence,

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and fixed principles of the present servants, and on the characters and circumstances of other members of the family. Kindness to the erring must not cause us to lose sight of the well-established sentiment, that

“ One sickly sheep infects the flock,  
And poisons all the rest.”

There should be no favouritism on the part of the mistress ; no encouraging of a tattling spirit among the servants one against another ; no listening to petty, ill-natured reports of remarks uttered in free conversation among the servants, though they may not be perfectly wise or well-founded, nor perfectly honourable or gratifying to herself. Whatever she may think of the tale, she should frown the tale-bearer into silence, and bethink herself whether she may not have been wanting in proper dignity and self-respect, that one should have ventured to approach her with a frivolous and ill-natured tale. At the same time, servants should have impressed on them, the duty of stedfastly resisting, and faithfully communicating, whatever they may see going on, really wrong in itself, or prejudicial to the interests of the employers. All the servants of a family should have reason to conclude that they are respected according to their merits ; that the same action will not be condemned in one, and approved or tolerated in another ; and that they have no reason to fear, and no encouragement to practise, misrepresentations among fellow servants.

## CHAPTER XI.

### MEANS OF INSTRUCTION AND IMPROVEMENT —FAMILY AND PUBLIC WORSHIP.

THE next point to be mentioned, is the direct means of instruction and improvement which ought to be afforded to servants.

The first of these is *family worship*. Can there be a family of professing Christians, living without daily and combined acknowledgments of the God in whom they live, and move, and have their being; without, as a family, approaching the throne of grace, to implore the pardon and strength, the defence and supplies, which they daily need? If there be such a family, it is a strange inconsistency to call it a Christian family—a family in which a stranger might pass day after day, without any visible indications that the fear of God is in the house—a family, most painfully assimilated to those of the heathen, on whom the wrath of God will be poured out—the families that call not upon his name, Jer. x. 25.

It is to be hoped that the instances are rare, in which a professedly Christian family lives in the total neglect of family prayer; but it is a lamentable fact—and one to which may be

traced much of the ungodliness and wickedness found among the children and servants of some families who bear the Christian name—that though something called family worship is performed, it does not seem to be considered as a matter of the least importance that *all* the members of the family should be assembled to join in it. The seasons of worship are not so arranged as to admit of the children being present. In the morning, they are gone to school; in the evening, they are gone to bed. In some families, the servants are never called in to family prayer; in others, through general irregularity and indifference to the duty and privilege, they are frequently absent, and while the worship of God is going on in one room, they may be heard clattering about their work in another; or, perhaps, engaged in idle, giddy conversation. Sometimes, too, the master and mistress of a family have spent the evening with Christian friends, and joined them in family worship; at a late hour they return home, and immediately retire to bed, forgetting that their servants have had no share in the exercises in which they have been engaged: or, at best, spend a few moments in formal exercise with those who are too weary to command much attention or feeling. These are not mere random charges or uncharitable surmises, but well-known facts: repeated, it may be said frequent, instances of each, have come under the notice of the writer. With the same tone of earnest supplication, and the same expression of uncertainty as to the result, that would be natural to a servant asking leave to go



out for a holiday, a servant has been heard to request permission to come in to family worship, because a minister whom she much wished to hear was expected to preside; and the tone of the mistress in acceding to the request, and the manner of the servant on coming into the parlour, both concurred to indicate that it was an uncommon indulgence. And yet, it would be uncharitable to think otherwise of the heads of that family, than that they are pious; and there certainly is nothing in the circumstances of the family that need prevent the servants from joining in its worship every day. The omission seems to arise from the total misapprehension of the nature and design of family worship; as if it consisted merely in two or three people worshipping together in a dwelling house, without reference to their family capacity: instead of taking into account, that as families ordinarily consist of parents, children, and servants, all of them, including also "the stranger that is within their gates," should meet together to acknowledge family mercies; to implore family blessings, protection, provision, direction, success, support in affliction, etc.; to confess family sins, and seek pardoning mercy and grace to guide and sustain in the discharge of every duty devolving on the members of a Christian family; to cherish and reciprocate the feelings of family affection; to receive scriptural instruction; and to join in imploring blessings on each individual, according to their especial need, and on the family circle in general. It is remarkable, that in immediate connexion with his injunctions on

parents and children, masters and servants, to the faithful discharge of their relative duties, the apostle goes on to exhort them to "continue in prayer, and watch in the same with thanksgiving;" which seems especially to refer to united prayer in families, for grace to discharge family duties, Col. iv. 2: see also Eph. v. 20. Those heads of families who take a just view of the especial and comprehensive design of family worship, will not unnecessarily suffer one individual of their household to be absent from it.

Here, again, comes in the importance of plan and punctuality. Will it be thought that there is no end of bringing them forward? In truth, there is no good thing that can be carried on in a house without them.

"Let us ever," says the excellent Matthew Henry, "esteem the worship of God in our families the most needful of our daily businesses, and the most pleasant of our daily enjoyments." And then those who preside over a family will, in their family arrangements, assign to it a due and convenient season; other arrangements will be made in reference to it. In marking out the business of the day, it will be so contrived that, at the hour appointed for family worship, one thing will be completed, another not begun, another set in progress, so that it may be going on without farther attention; and all the household will be set at liberty to meet round the family altar, and worship the Lord, without distraction.

The following judicious remarks may assist

young heads of families in arranging for the profitable observance of family worship; and will tend especially to keep in their view the claims of servants to share the privilege. "That time," says Dr. Stennett, "should be chosen which may best conduce to the right discharge of the duty: not a late hour in the morning, for that will clash with the hurry of business; not a late hour at night, for that will indispose persons to serious attention. The service, for obvious reasons, should not be protracted to an undue length; the whole may, perhaps, be comprehended within about a quarter of an hour. Every one in the house should consider it as his duty to attend. The Scriptures should be read in regular order, that so their connexion may be understood, and the whole, in a course of time, gone through. A particular attention should be paid to the circumstances of the family in the prayers addressed to God. And as variety and brevity should be aimed at, to prevent tediousness; so formality should be carefully guarded against, that being an evil which too often attends the frequent returns of these periodical exercises."

It may be added, that it is highly desirable, and worth a special effort, to render the service intelligible, interesting, and applicable to the several members of the family; by no means omitting the servants. There is good reason to believe, that the well-selected and well-read portions of Scripture brought before them in family worship have, in many instances, been made the means of exciting an interest in the sacred vo-

lume; of awakening a serious concern about the salvation of the soul; and of powerfully impressing a sense of duties, dangers, and obligations. It is truly encouraging, and an encouragement not unfrequently afforded to heads of families who conscientiously aim at the good of those committed to their care, to find them remembering and acting upon a passage of Scripture read or explained at family worship; searching out its connexion, and inquiring farther into its meaning.

These remarks afford a proper occasion for suggesting the desirableness of preparation for family worship; that the head of the family, on whom it devolves to conduct the exercise, should have previously made it matter of consideration:—What are the particular circumstances of the family in general? What are the characters and capabilities of the individuals who compose it? What occasion arises for especial caution or admonition, and how may they best be conveyed? What is there likely to strike the attention, and render the service interesting and profitable? What particular event has occurred that may be suitably improved in the family? What are the special instructions arising from the portions of Scripture to be read? What topics for prayer does it suggest? These, and similar inquiries, would tend much to promote a holy aptitude for conducting the delightful exercise of family instruction and devotion, and the profit of all who join in the service. Nor will these topics be forgotten in the closet. It will be a matter of earnest believing prayer,

that the Spirit of wisdom, grace, and supplication may influence and assist in the right discharge of family worship, and apply, with power to the hearts of each individual, the service in which they mutually engage. Some eminently holy men, and who have been blessed with no ordinary degree of family usefulness, have conscientiously observed this kind of preparation; and the more it is habitually practised, the more reason there is to anticipate those blessed results at which every pious head of a family sincerely aims.\*

A second direct means of improvement, which it is incumbent on heads of families to afford to their servants, is *public worship*.

It is lamentable to think, how very many servants are altogether deprived of this privilege. In the families of the gay and ungodly, the sabbath is no day of rest to their bodies, or of refreshment to their souls. In some, the whole family drudge on in their worldly toils, buying and selling, and getting gain; as if no law of God or man required them to remember the sabbath day, to keep it holy. The writer of these pages once engaged a servant, and, on applying for her character to the mistress she was about to leave, said, she should be glad to have her as soon as she could be spared, and asked on what day she might expect her. The mistress, wishing to accommodate, and evidently having no idea that what she proposed was

\* See an excellent tract published by the Religious Tract Society, extracted from the life of the late Rev. H. Venn, M.A. (No. 482;) also, Ruth Clark, (No. 863.)

objectionable, replied, "She must, of course, scour all the rooms, and clean every thing in the house, and she cannot well begin before Sunday; but, if she works hard, I dare say she can finish by the middle of the day on Monday." It will be supposed that this offer was not accepted, nor the criminal error suffered to pass without an effort to correct it. However, the simple fact shows how little, among some employers, the "rest of the holy sabbath" is remembered in behalf of "man-servant and maid-servant." The servant just referred to, spoke well of her late master and mistress, as kind and upright persons; but said, it seemed a thing never to be thought of, to attend any place of worship; for her own part, she had never entered one during her whole time of service there; and that all the difference she had known between the Lord's day and other days, was, that in fine weather she generally got leave to walk out for an hour or two in the evening; and if the weather were unfavourable, to use her own expression, "we only put on our best gowns, just in acknowledgment of the day."

That gross neglect of the souls of servants is not confined to such as are absorbed in worldly toil, or to such as are themselves altogether ignorant, will appear from the following fact, which also came under the immediate observation of the writer. A clergyman was requested to visit a poor dying woman in his parish. He did so, and found her in a state of almost unexampled ignorance. She knew nothing of a Bible, a Saviour, or even the being of a God.

She said, the doctors had told her that she could not recover, and she was uneasy at the thoughts of death. She thought she should like to know whether she would come to anything after death, or whether she would be like the poultry and other animals that she had often prepared for the table. She had expressed this anxiety to a woman who nursed her, and was advised by her to send for a clergyman, who, she said; no doubt understood all about it. Amazed, as well as shocked at her deplorable ignorance, the clergyman inquired where she could have passed her days. She replied, that being a friendless child, she had been brought up by the parish, and at an early age taken as kitchen girl in the family of Sir — —, where she afterwards became cook, and had lived there more than twenty years. This statement excited the more surprise, as the family were remarkable for their strict attendance at church. Yes, the sick woman replied, she knew that the carriage went out twice every Sunday, to take the family to church; and, on that day, they dined an hour later than other days, and had a grander dinner; but she did not at all know what they went to church for, and had never, in any way, connected it with religion. There might be a Bible in the house, but she had never heard of the reading of it, nor should she know it from any other book. Some of the upper servants had been required to go to church with the family; but, on behalf of the inferior servants, no effort had been made to communicate, or to place them in the way of receiving,

religious instruction, any more than if it had been a well-ascertained fact that they had no souls ! The poor creature's life was mercifully prolonged several weeks ; the attention of the minister, and other Christian friends, was unremitting, and there was pleasing ground of hope that she was enabled, like " Poor Joseph," to receive the " one idea," that " Christ Jesus came into the world to save sinners." It may be added, that this affecting instance of ignorance, with several others which came to his knowledge, led the clergyman referred to, to adopt the practice of preaching an afternoon sermon, (which had never before been customary,) with an especial view to the benefit of servants and other working people, whose opportunities of religious instruction were few. This gratuitous service he continued till death put a period to his labours. It was well attended, and proved a blessing to many. These circumstances are mentioned here, with the hope of impressing on masters and mistresses the importance of making such domestic arrangements, as shall enable their servants to enjoy the privileges of the house of prayer, which are, as for all people, so for all *classes* of people ; and where the rich and the poor ought to meet together to worship the Lord, the Maker of them all, and to hear words whereby they may be saved.

May it be permitted, also, to express a wish that the condition and duties of servants were sometimes distinctly alluded to in the instruction of the pulpit ? Why should they not, as well as in the apostolical epistles ? If the apostles



day. If they, also, desire that all the family should be set at liberty to attend the house of God, they most likely prepare the food, and in many ways "get forward for the sabbath." This is all as it should be; but, sometimes, the Saturday is made too laborious a day; work is about at a late hour in the evening, and the mistress and her maid retire to bed too much fatigued, and with too little time before them, to get properly rested; and they greet the morning of the sabbath with less than their wonted degree of morning energy and vivacity. This should not be. It might be easily obviated by dividing the more laborious parts of the house-cleaning between some of the previous days of the week, and so requiring on the Saturday only a slight retouching or finishing stroke. Errands might also, to a considerable degree, be forecast; and all arrears of work of every kind be especially avoided, so that the leisure of Saturday evening should, at least, equal that of any other evening in the week. Some Christians make a point of preparing for the sabbath on the preceding evening, according to the Jewish custom of the preparation. Such a practice, where leisure and circumstances admit, may be found very delightful and profitable: it can be objectionable, only when it either degenerates into superstitious form, or when it leads to uncharitable censures of those who do not, and perhaps cannot, adopt it. The spirit of preparation, however, may be cherished, even by those who cannot shut their doors against worldly business, or altogether withdraw their minds or their hands

from domestic cares and duties ; and, here, we serve a gracious Master, who accepts according to what we have, and not according to what we have not. From Him let Christian masters and mistresses learn to regulate their requirements, and so to order their affairs, that their domestics, in serving them, shall neither be prevented from, nor unfitted for, serving Him, or for enjoying the privileges of his day, and of his house.

A question has often been raised, as to the propriety of masters and mistresses requiring their servants to attend at the same place of worship as themselves ; and, it must be confessed, that it is not without its difficulties. On the one hand, no person has a right to intrench on liberty of conscience in another, and compel him to conform to a mode of worship which his conscience does not approve, or to listen to doctrines which he conceives to be erroneous, or to a style of preaching which is to him unedifying. This is perfectly true, nor would any candid, liberal-minded person wish to do it. But, then, a master has as much right to make that a condition of entering his family, as he has to fix the amount of wages he will give. It is optional with the servant to comply with the terms, or decline the situation. It is by no means necessarily in the spirit of bigotry and intolerance, that heads of families make conformity in this particular a term of admission ; for, in the first place, the plea of preference for another mode or place of worship has too often been made a pretext by unprincipled servants, merely to obtain their liberty, and mispend their time. This has led to

the determination on the part of employers, that all their servants shall attend with them, where they can ascertain their presence, notice their behaviour, and question them as to what they have understood and remembered. It has, also, especially in London and other large places, been found very inconvenient to allow servants to go to a distant place of worship: the time occupied in going to and fro interferes with family arrangements, and perhaps causes another member of the family to lose a service which might otherwise have been attended. Then, again, servants intrusted with the care of children, are generally required to bring them into the habit of orderly behaviour in public worship. It is natural and right for the parents to wish that their children's earliest recollections should be associated with the sanctuary where they themselves attend. On the whole, it appears generally desirable, that arrangements should be made for the whole family to go to the house of God in company. There may, however, be cases in which liberty may be allowed without danger, and without inconvenience; and even to the promotion of mutual love and good feeling. The writer has, with pleasure, heard a much-valued friend relate having had frequent intercourse with a pious old woman, who had for several years lived as servant in the family of Dr. Doddridge. This good woman was a member of the church in the same town (Northampton) of which the Rev. John Ryland was the minister; and there, by permission of Dr. Doddridge, she stately attended. She said, that in the evening

when the family met, her master would ask her what were Mr. Ryland's texts, and what she could remember of the sermons. She told him, "in her poor way;" and then he would "turn it over so beautifully in prayer, it was like hearing the sermons over again." She never forgot a sermon that had been dealt with in this manner; and she said, she so loved and venerated her master, for his kindness and liberality, that she only grieved she could not hear him and her own minister too. When she came to the turning, she hardly knew which way to take. This instance is as pleasing as it is rare: many circumstances concurred to render *that* practicable and suitable in this case, which would not be so in nine cases out of ten, perhaps ninety-nine out of a hundred. But "wisdom is profitable to direct" in judging of our own circumstances and duties. A good understanding should be established at first in this, as in other particulars; and whatever is required, or whatever conceded, should be observed with mingled firmness and kindness; and so as to maintain and promote throughout the family the spirit of sabbath sanctification.

## CHAPTER XII.

### MEANS OF INSTRUCTION AND IMPROVEMENT —KITCHEN LIBRARY—PERSONAL INSTRUCTION.

A THIRD means of instruction with which domestic servants should be furnished by their employers, is a *kitchen library*. In consequence of the happy prevalence of Sunday school and adult school instruction, it is now a rare thing to meet with a servant unable to read; though it is probable that many readers of this book, as well as the writer, can recollect the time when it was a common question to put to a servant at the time of hiring, "Can you read?" And when, too, if the reply were in the affirmative, some masters and mistresses would rejoin, "Then you will not do for me." Yes, there were those who thought that ignorance was the mother of devotion, and the mother of industry and fidelity too. Such persons certainly establish their own claims of affinity to the mother; but a better acquaintance with the supposed daughters, could not have failed to correct so gross a mistake as to their parentage. This race of objectors to the diffusion of knowledge is now nearly extinct. Many have yielded to the evidence of facts, and are convinced, that for "the soul to be without know-

ledge, it is not good," Prov. xix. 2. And even those few who stubbornly retain their prejudices against education for the humbler classes of society, have found that their efforts to oppose it were as ineffectual as the holding up of a finger to obscure the light of the rising sun. Servants can read, will read, and do read; and so well satisfied, it may be concluded, are all masters and mistresses who look into this little manual, that it is fit and right that they should read, that if such a thing should happen, for a servant to enter their family unable to read, a benevolent effort would doubtless be made, by themselves or some members of the household who possess and appreciate the privilege, to impart it to the destitute new comer.

But when the appetite is created, care is requisite, both to supply it with food convenient, and to guard it against poison, or what would in any degree prove prejudicial. The caution required in the latter particular has been already hinted at, as one instance in which heads of families should guard their servants from temptation. The former suggests the desirableness of furnishing a suitable kitchen library; or, at least, of lending the servants such books as they will find intelligible, interesting, and suitable. In such a selection, the Bible, of course, stands pre-eminent: if they do not possess one of their own, they should be stimulated to devote to so indispensable a purchase, the earliest fruits of their industry and self-denial; or else, it should be the very first gratuity of employers. Meanwhile, one should be furnished for their use, and

they should be urged to a frequent perusal of it. As to other books, the selection will be regulated, partly by the extent of resources to be employed, and partly by the degree of knowledge already possessed by the persons to be supplied. While some require the very rudiments of knowledge, and can but just master the little books given as rewards to the youngest of our Sunday school children, others, who have enjoyed superior early advantages, will desire and take pleasure in books of a higher character : works designed to elucidate the Holy Scriptures, biography, sketches of character, narratives of missionary enterprise, the history of their own country, the arts of life, etc., etc. Kind and judicious employers will endeavour to furnish supplies adapted to the humblest capabilities and acquirements ; and they will also delight to encourage and assist the diligence of the more intelligent and advanced.

A kitchen library should be furnished with books of a lively, interesting, and attractive character. By this, it is not meant, either that books on serious subjects should be excluded or sparingly introduced, or that books of a light and trifling character should be admitted at all ; but that the style of the books chosen should be lively, sententious, and pithy—truth illustrated by example, sentiment embodied in character. Readers of the class contemplated, are not likely to have had opportunities of acquiring a taste for abstruse reading ; nor have they, in general, leisure to pursue a long course of close reasoning. They want something that strikes at

once; something that comes home to the business and the bosom; something that, if a leisure *hour* be not at command, will furnish profitable employment for a leisure *minute*.

There have been instances, in which truly excellent persons, forgetting that they were providing for others less thoughtful, decided, and devotional than themselves, have admitted into their kitchen library books only of a directly religious character, from which servants, to whom such subjects were altogether strange, and who could neither understand nor relish them, turned away with disgust, and secretly supplied themselves with books of a totally opposite character. On the other hand, there have been many instances in which persons unused to religious reading, have been caught by an interesting narrative, to attend to those truths which they would have rejected in a didactic form; or have been struck by a pointed sentence, when they would not have had patience to pursue the reasoning of a page.

In many happy instances, the reader of "The Dairyman's Daughter" has become, "The Anxious Inquirer after Salvation;" and one of the pithy sayings of Dod, Henry, or Mason, has proved the germ of "The Rise and Progress of Religion in the Soul." Thus have the learners been led on as they were able to bear it, until they could appreciate, and relish, and improve, books that they would formerly have slighted or neglected.

The truly judicious selector of a kitchen library—as, indeed, of any library—will take care



that it shall be supplied with books of instruction on the salvation of the soul, and the conduct of the life ; books that tend to elevate and improve the mind, by awakening and satisfying a desire after useful knowledge in general, and especially such as more immediately bears upon the character and circumstances of the contemplated reader.\*

It may be added, that, whether the plan be adopted of furnishing a book-shelf in the kitchen, to which the servants have constant access, or that of lending a suitable book from the family library, and, when requested, or at a stated time, to exchange it for another, it is desirable to ascertain whether or not the book has been read—what degree of interest it has excited—and what impression it has left on the mind of the reader—whether it has solved difficulties previously existing, or awakened new inquiries and a desire for further information ; especially, whether it has been read with personal and practical application. Such inquiries will assist in judiciously directing the future course of reading, and in teaching—what really in some cases is necessary to be taught—that the use of learning to read is not merely that one may sit with a book in hand when there is nothing else particular to do, nor yet to have it to say that we have read this book or that ; but that we may be continually adding to our stock of really valuable knowledge, that shall teach us how best to discharge our daily duties, and fulfil the great purposes of life, by

\* See list at the end.

promoting the welfare and happiness of men, the salvation of our own souls, and the glory of God.

The last remarks on the subject of reading, trench upon one other important means of improvement, which it is incumbent on masters and mistresses, according to their abilities and circumstances, to afford to their domestics—that of *personal instruction*. Those who have most leisure at command are most imperatively called upon to rescue it from vain and frivolous pursuits, and employ it in this, among many other duties, which so press upon our short span of life, that, if conscientiously pursued, would completely fill up that large portion of *terra incognita* which disgraces so many a map of human life under the specious names of leisure and recreation. What have they to do with leisure who are never employed? What claim have they to recreation who are strangers to labour? The Christian's definition of leisure should be, "Liberty to do good." All Christians have not the command of leisure; and it is a matter of regret to them, that they are compelled so constantly to ask, and practically to answer, the questions, "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" They rise up early, and sit up late, and eat the bread of carefulness; and they are sometimes distressed with the apprehension that they are but working their passage through time, without being able to do much good in the world through which they pass, or to bestow the attention they would desire on their own eternal

interests, or those of others. Where this lamentation is made in sincerity, there is occasion to believe that much more good is done than the parties are themselves aware of. They cannot, perhaps, systematically set about this or that particular work; they cannot devote so many hours a week to any specific object: but their hearts are in the right place, and out of the abundance of the heart proceeds many an incidental effort which sovereign mercy may own and bless; and in the great day of account these humble and obscure labourers may, to their own utter astonishment, find themselves invested with the honours of those who have turned many to righteousness, Dan. xii. 3. Perhaps this honour awaits many a busy, unpretending mistress, who has set before her domestics the lively and intelligible epistle of a holy and consistent life; who has exemplified to them the possibility of being "not slothful in business, fervent in spirit, serving the Lord," Rom. xii. 11; and who seized the incidental, the momentary opportunity of pressing on their attention the things that belonged to their everlasting peace. Perhaps, there are very few mistresses, if really disposed to do so, who might not find time on the evening of a sabbath to say a few words to their female servant, or servants, by way of pressing home the instructions of the sanctuary. The very expectation of being thus spoken to will operate as an incentive to attention and diligence in endeavouring to understand and remember the sermon. It will be found a pleasing method of instruction, to refer them to other passages of

Scripture than the immediate text or chapter read in the public service, but which in some way bear upon or illustrate the subject. Thus, for example, suppose the subject to have been the faith of Abraham, taken from the history in Genesis: by setting them to find and think over what is said on the same subject in Romans, Galatians, Hebrews, and James, it will help them to understand the connexion and harmony of the sacred volume in its various parts; it will probably lead them to ask an explanation of what may appear difficult, mysterious, and contradictory; and it will afford an opportunity of familiarly and affectionately making a personal application of what they have heard and what they have read. The master can surely bestow similar attention on male servants. In some pious families, it is found an agreeable and profitable employment, for an hour on a sabbath evening, to assemble together the whole family, each with a Bible in hand, and either to take up a subject appointed on the previous sabbath, or to follow out one or more of those which have been attended to in public; each being invited to produce illustrations, proofs, and examples from Scripture, and to propose or answer questions arising out of the subject; the whole exercise being conducted on a plan, something between catechizing and free conversation. It is worthy of remark, that, in connexion with diligent domestic instruction, we often read of faithful, devoted servants remaining in the service of one family through more than one generation, and being so completely identified with its interests,

and so highly respected by all its connexions, that visitors and correspondents would inquire after, and send remembrances to, "Old John," or "Old Betty," as naturally as if they were really integral parts of it.

May it not be questioned, whether the modern practice of almost merging domestic instruction in frequent public services, be equally favourable to the individual improvement of domestics, or to the establishing and cementing those cordial attachments and long-standing connexions, which are so honourable to both parties, and so productive of domestic comfort and satisfaction? At all events, those long-standing connexions are not now of so common occurrence as they were in the days of our forefathers, when the old-fashioned system of domestic instruction was pursued to a much greater extent than at present.

There are other topics of instruction besides those of a directly religious character, which afford ample scope for well-directed efforts, and by which masters and mistresses have it in their power greatly to benefit their servants, as well as to promote their own comfort and advantage, by securing the intelligent performance of their various duties.

A little time would be well bestowed in explaining to a servant what is required, and how it is to be done; and that, not in the hurry of the moment, when the thing is immediately wanted, and when the mistress, perhaps, is impatient and the servant confused; but by taking a quiet opportunity, calmly to correct a mistake

that has been committed, to impart information that appears to be needed, to teach general principles upon which to act when no specific directions are given, and by which to regulate and stimulate obedience; sometimes, to explain the motives of the employer in particular requirements, sometimes to point out the duty of implicit obedience when it would not be proper or necessary for particular reasons to be assigned. A few minutes occasionally employed in this manner would tend much to prevent disappointment and vexation to the mistress, and save the servant many an angry scolding. Before a mistress severely reprimands her servant for not doing her work properly, she ought, in common fairness, to be able to answer in the affirmative this appeal—"Have you ever clearly instructed and explained to her how you wish it done?"

Persons of limited education—and not they only—are generally very ignorant of many common things, a knowledge of which would greatly facilitate their daily labour. They set about things most unphilosophically, and often, in one minute, do great mischief, simply from their total ignorance of the nature of the thing they lay hold of. It is not necessary to make them abstruse philosophers or chemists; but a few minutes, now and then, might be worse spent than in teaching them, not only that a lacquered door-lock or finger-plate and a brass one must not be cleaned with the same article—that a varnished floor-cloth must not be washed with soap—that this thing may safely be put into boiling water, and that another must not—but

*why* it is so. In the "Child's Companion," for 1841, there was a series of excellent papers on "Learning to Think." • A few lessons of this kind would be exceedingly useful and well bestowed on domestic servants.

It is very useful, also, to impart to them something like knowledge of the world; to put them on their guard against the dangers they meet with; to show them how to improve the advantages that may fall in their way; to recommend to them prudence and care in the disposal of their property, and caution in the choice of their acquaintance; to urge them to circumspection and propriety of demeanour, and the acquirement of useful knowledge which, though they may not at present require, may qualify them for any change in situation, or be available to them in future life.

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## CHAPTER XIII.

### EXAMPLE.

BUT it is time to say a few words on the importance of example in those who govern.

"The head of a family," says the venerable author of "The Christian Contemplated," "may bless his household by example. I begin with this," he adds, "because nothing can supply the want of personal religion. He who despises his own soul, will feel little disposition to attend to the souls of others. Destitute of principle, he will be determined only by circumstances; and his exertions, if he makes any, will be partial and rare. Having nothing to animate him from experience, his endeavours will be dull and cold. Where all is merely formal and official, a man will not go far, even in the *use* of means; but what probability of *success*, when he *does* use them? Who loves to take his meat from a leprous hand? A drunkard will make a poor preacher of sobriety to his servants. A proud and passionate father is a wretched recommender of humility and meekness to his children. What those who are under his care *see*, will more than counteract all they *hear*; and all his efforts will be rejected



with the question, 'Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?' To what is it owing, that the offspring of some professors are worse than those of other men? Inconsistency. Inconsistency is far worse than neglect. The one may be resolved into a forgetfulness of principle; the other shows a contempt of it. You little imagine how early, and how effectively children remark things. They notice them when they seem incapable of any distinct observation; and while you would suppose no impression could be left on such soft materials, a fixed turn is given to many a part of the future character. You must, therefore, reverence them, and be circumspect even in your most free and relaxing moments. You must do, as well as teach; and while you are humble before God, you must be able to say to them, 'Be ye followers of me, even as I also am of Christ.'

"It is commonly observed, that example does more than precept. But the young are peculiarly alive to example; and, when example has the advantage of nearness and constant exhibition, and unites both authority and endearment, it must prove the most powerful and insensible transformer, and requires in those who furnish it, and who will necessarily be imitated, that they 'abstain from all appearance of evil.' We only add here, that they who constitute your moral charge are not so much affected and

swayed by any direct and positive urgings, as by the pressure, and exemplification, and sight of 'whatsoever things are lovely and of good report.' The force of the hothouse is not to be compared with the genial influence of the spring, by which, without violence and without noise, everything is drawn into bud and blossom."

It will be seen, that, although the foregoing remarks were primarily intended for heads of families, principally in their capacity as parents, they apply with equal force to their conduct as masters and mistresses.

"Proper authority requires dignity as well as power. What can *he* do, whose levities, and follies, and ignorance, and weakness, deprive him of all awe, and all influence, and all impression? Are we to smile or sigh, at the thought of some children being in subjection to *their* parents, and of some wives being called upon to reverence *their* husbands, and of some servants being obedient to *their* masters in all things? The very requirement involves an impossibility; and if it be not criminal to occupy, it is certainly folly to choose, a condition whose duties it is sinful to neglect, and yet impossible to perform."

Much to the same purpose are the remarks of Dr. Stennet. "It should be the care of masters to establish in the breasts of their servants a due *reverence* for their authority. No authority can avail that is held in contempt. Its exertion will be feeble, and its effects nugatory. A master has a right to command, and a servant should know it, and know too that he is

resolved to assert it. Property, rank, and consent give power. But of what use is power if not applied to the purpose for which it is given? If, through pusillanimity, ill-breeding, or want of sense, masters suffer all ideas of their superiority to be obliterated from the minds of their servants, the result will be familiarity, pertness, contempt, disobedience, and obstinacy; and all the ends of their office as servants will be defeated. Again, could we suppose a master ever so attentive to the morals of his servants, ever so severe in reprehending vice, and ever so profuse in his praise of virtue; if he were a bad man, it would have little effect. Inferiors are generally more disposed to copy after the pattern, than to pay attention to the instructions of their superiors. And, indeed, when the former of these contradicts the latter, it is not to be wondered that it loses all its authority. How is it imaginable that a servant should profit by the wholesome admonitions of a master, in whose countenance, language, and deportment, vice is every day held up to his view in its most hideous forms? Is it to be expected that lessons of meekness, pronounced by lips accustomed to wrath and violence, should persuade? Is it to be expected that censures on guile and dishonesty should come with energy from a base and unprincipled heart? Is it to be expected that men should be deterred from intemperance and lewdness by the remonstrances of those who live in a course of dissipation and criminal indulgence? Virtue, it is true, is no less amiable for its being re-

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proached by their conduct who would be understood to be its friends. But, then, such masters must not wonder that their servants regard their actions rather than their words; and, by copying after these, repay them in their own coin for the affronts they thus offer to decency and common sense.

“On the contrary, where virtuous instructions and virtuous characters are in perfect unison, they will scarce fail to produce the desired effect on the minds of servants. Awed by the authority of the former, and allured by the sweetness of the latter, they will find it difficult to resist the dictates of truth, honour, and decency. Reproofs will strike their consciences with double force, and counsels insinuate themselves to their hearts with peculiar pleasure. They will imitate the virtues of their superiors, and dread the idea of drawing on themselves the censures of those who are equally venerable and lovely in their eyes. And hence it commonly happens, though not always, that good masters have good servants; and people are general disposed to form their opinion of the heads of families, by the behaviour of those who serve them.”

These sound and judicious remarks sufficiently display the importance of a consistent example in masters and mistresses, in order to secure the reverence and obedience of their servants, and to give weight and efficacy to their instructions. The mention of a few familiar instances may be admitted here.

In enforcing the precept of truth, and requiring, as all employers profess to require, that our

servants should deal truly with us, how important it is that our own words and actions should set an example of strict veracity ! A morning visitor is seen crossing the road, or the square ; the lady of the house happens to be in dishabille, or the visitor is one whom she does not choose to receive ; and while she (the visitor) is fulfilling the direction on the house door, to "knock and ring," a servant is hastily summoned to the parlour, and told that the lady is "not at home." Or a message of invitation to a tea party is presented, which the lady does not choose to accept ; and, forthwith, a polite message is made up, expressing, "Mrs. A.'s extreme regret that a severe cold—or an indispensable engagement—deprives her of the pleasure of accepting Mrs. B.'s kind invitation." The servant knows very well that neither indisposition nor engagement really exists, or the manner in which the evening is afterwards employed, fully proves that neither of the causes assigned really operated against accepting the invitation ; but that the message sent was a piece of gross insincerity and falsehood. With what face, or with what effect, can such a mistress press upon her servants the duty of speaking truth, or blame them for attempting to deceive her, when it suits their purpose to do so ? It is in vain to say, that these are only the set forms of society, of politely declining what it is not agreeable to receive, and are received and understood as such ; the very same excuse will be adopted by servants, when uttering a falsehood to conceal their neglect, carelessness, or mischief. It *has* been said by a servant—doubtless in the spirit

and in the letter too by many servants—"How can she," meaning her mistress, "expect me to tell the truth, and lose my place by it, when she, every day of her life, tells falsehoods to save herself five minutes' inconvenience?" If employers wish their servants to speak truth to them, they must not employ their servants to tell falsehoods for them; nor ever suffer them to hear the utterance of an untrue word, or witness an attempt to convey a false impression.

Many of the private concerns of a family necessarily come, more or less, to the knowledge of servants; and employers have a right to claim from them the exercise of discretion and fidelity, that their affairs be not mischievously divulged. A faithful servant would no more betray his master's confidence, than he would steal his plate. The claim of employers to this fidelity is virtually involved in the social compact that subsists between them; and therefore it extends, not only to secrets expressly and confidentially communicated to them, but also to such as unavoidably come to their knowledge. But all this fidelity and discretion may be practised and required, without any violation of the rules of strict truth and candour; and great care should be taken that it is so. It is one thing, not to speak of our affairs to parties who have no business with them, or to whom it might be injudicious to communicate them, and to require the same discretion in all over whom our authority extends; and it is another, to practise schemes of concealment, and to require the aid of others in any clandestine transactions. The latter is altogether inconsistent

with Christian simplicity and godly sincerity, and, as an example, most injurious to those who are called to witness and take a part in it.

Secrets, or rather the practice of concealment, among the members of a family, are much to be deprecated. All ought to live together in harmony, confidence, and love; and the wishes, and interest, and circumstances of each individual should be identified with those of all the rest. But, unhappily, it is too possible that instances may exist, where the unkindness, profligacy, or inconsideration of one individual, compels others of the family to carry on their movements with a degree of secrecy truly painful to a frank and generous mind. Perhaps this very secrecy is the only plank between them and ruin. If such painful and peculiar circumstances do exist, it is much to be desired that the servants of the family should not be made parties to the fact; or, if it should be impossible to keep it altogether from their knowledge and observation, they should, at least, see two things which may prevent what is reluctantly resorted to by their employers, as a necessary evil, from operating upon them with the force of an injurious example. One is, the manifestation of that feeling of reluctance and regret at what is unavoidable, as shall, without any attempt at display, fully convince them that the reluctance is sincere; that the habit of concealment never goes beyond the real necessity of the case; that its success is never spoken of with glee, or as a matter of congratulation: the other is, that in every other transaction, the most perfect openness and straightfor-

wardness be maintained : thus clearly indicating what is the real course of the mind, and what is the result of unnatural pressure.

The conduct of employers, as examples of strict and conscientious integrity in little things, is of vast importance in its influence on their domestics. It is truly affecting and distressing, to hear servants relate the tricks they have seen practised by employers in trade, in order to impose upon their customers, either in quality or quantity ; or the meanness they have witnessed in employers not in trade, in beating down and higgling with a seller for reduction in price, and then going their way, and boasting of having obtained the article for less than its value : of some, in continually incurring small debts, and habitually forgetting to discharge them ; of others, in taking advantage of an error or oversight in a bill ; and many other such fradulent practises as these. But can it be supposed that persons filling a respectable station in society, can possibly be guilty of actions so mean and disgraceful ? It is hard to admit the supposition, but it is harder still to refute the charge. Such deeds are practised, extensively practised, among persons proud of their good name and standing in society ; for, " Who," say they, " shall see ? " forgetting, that the Lord is the avenger of all such as " go beyond, or defraud a brother in any matter," 1 Thess. iv. 6. Yes, and what is most affecting of all is, that such trickery is practised by many who profess religion. Is it uncharitable to express such a surmise ? Surely not. Rather should the bare



possibility of such gross and awful inconsistency in a professor of religion, be taken as an occasion to "warn the righteous man, that the righteous man sin not," Ezek. iii. 21; and as suggesting the duty of the strictest circumspection, even in the most trifling matters, especially to those who have the eyes of children and servants towards them, Psa. cxxiii. 2, not only to receive instruction and supplies, but also to observe their conduct, and imitate their example.

Employers should present to their servants an example of propriety of deportment and language. The master and mistress of a family should know how to maintain dignity without haughtiness, courtesy without familiarity, and cheerfulness without levity. If they cannot do this, in vain may they hope to secure a respectful deportment in their servants towards themselves or others. If a servant be addressed with the familiarity of an equal, or allowed to speak in a tone of familiarity to the master or mistress—especially if the heads of the family addict themselves to a low jesting manner of expression—all sense of distinction and propriety will soon be lost. Some very uneducated persons have a considerable share of shrewdness and coarse wit; and if once encouraged by the example of their employers, they are very likely to take an opportunity of showing it off at their expense, and to their great mortification. In no instance are "foolish talking and jesting" more evidently "not convenient," than in the ordinary intercourse between employers and their serv-

ants. While speaking to them of their ordinary business, words should be few, and clearly expressive of the ideas intended to be communicated, and quite free from any thing that might excite an impertinent smile, or provoke an impertinent reply. To levity, as well as to profanity, may be applied the caution, Let your Yea, be yea; and your Nay, nay: for whatsoever is more than these cometh of evil, Matt. v. 37.

A well-educated mistress will surely have too much self-respect, to encourage a disposition to impertinent tattle. It is truly degrading to a lady, to seek to be acquainted with the gossip of the neighbourhood, and in repeating her intelligence to refer for authority, to what her maid had been told by Mrs. Somebody else's maid, whose sister or friend is washerwoman to the parties. And yet one sometimes, at a tea-party, chiefly composed of very respectable females, meets with one who displays her ignorance and vulgarity by this sort of conversation. Very young ladies, who get transplanted to the head of a family too soon after they leave a boarding-school, are most in danger of falling into this error, and for their sake chiefly, a word of caution is here dropped against it; which, it is hoped, they will neither deem offensive, nor yet so far misunderstand, as to run into the opposite error of affecting to know nothing at all about their servants.

When masters and mistresses and servants all know their places, there are but few topics on which the latter will feel at liberty to address the former. And this proper reserve may be

maintained, without exciting any feelings of pride, or presenting any appearance of disdain. Those subjects, without leading to gossiping familiarity, will afford ample scope for expressions of good-will, sympathy, and brotherly love. The topics alluded to, are,

1. Seeking instruction as to their own proper duties as servants.

2. Communicating whatever may have come to their knowledge, that affects the interests of their employers.

3. Seeking counsel as to their own spiritual and temporal concerns.

4. Bringing before their notice cases of distress, which it may be in their power to relieve.

Those masters and mistresses who speak kindly to their servants on these subjects, as occasions may arise, and confine their intercourse with them to these subjects, will seldom be spoken to by their servants, but with propriety and respect.

Then, employers should set an example of mildness and reasonableness. None but a very rude, brutish, and ignorant person could return a surly or an insolent answer, to a mildly expressed question or requirement; and those masters and mistresses who habitually observe this manner of speaking, do much to facilitate the obedience of the servants to the duties enjoined on them in Scripture. But those employers who indulge in harsh, provoking, taunting language, not only sin in the direct way of unkindness and insult, but also, by the influence of

their example, proving a temptation to those whom they thus address. Servants are forbidden to answer again ; and, by the same rule, masters are forbidden to say or do provoking, irritating things. It is true, that a servant ought, and under the influence of strong Christian principles will, act in a becoming manner, "not only to the good and gentle, but also to the froward ;" and "this is thankworthy," being done "for conscience towards God," 1 Pet. ii. 18, 19, and will be acknowledged with approbation and honour another day ; but that can neither justify nor excuse the frowardness of the master. He, too, will be reckoned with, and degraded as a proud and haughty scorner, Prov. xxi. 24 ; for he, too, has a Master in heaven, neither is there any respect of persons with Him, Eph. vi. 9.

Propriety of dress, is another matter in which the conduct of servants is greatly influenced by the example of their mistresses ; much more so, indeed, than by positive injunctions and prohibitions. There is a mode of dress becoming women who profess godliness. It is not necessarily singular or uniform, but is different from the costly array, the splendid or the tawdry finery of the giddy world. There ought to be a consistent air of dignity, a superiority of mind, that, while it spurns none of the decencies and proprieties of rank and station, cannot stoop to be the slave of vain and frivolous fashions, much less to fashions in themselves unseemly. A mistress who spends too large a proportion of her income or of her time in the decoration of

her person, therein sets a bad example to her servants, and can, with but an ill grace, enjoin on them moderation, neatness, and simplicity. Is it said that servants have no right to judge of what is proper for their employers? But they will judge, and compare the cost and time you give to finery, with what you bestow on works of charity and devotion; and they will compare, too, what you practise yourselves, with what you require of them: and though your strict rules, together with the wages and other advantages of the situation, may succeed in enforcing outward compliance; depend upon it, if your example be inconsistent, it will foster in them the love of fine dress, which perhaps they may take secret opportunities of indulging, even while in your service; if not, as soon as they leave you, the restraint will be cast off, the passion will be allowed its full play, and perhaps issue in their ruin. It appears unquestionable, that employers have a right to exercise control over the dress of their servants; because, knowing the extent of their servants' resources, should their expenses palpably exceed those resources, it might be supposed that the deficiency was supplied by fraudulent appropriation of the master's property, or by other indirect courses; because the respectability and consistency of the family are involved in the decent and suitable appearance of the servants; and because masters and mistresses take upon them the protection of the morals and interests of their servants, and by so doing acquire a right to oppose whatever might be reasonably supposed to be injurious to either. But, then,

this authority involves responsibility. They are bound in justice to their servants, and in consistency with their principles, not to pull down by their example, what they enforce by their precepts; but, like their Divine Master, to *do* as well as *teach*.

It is well worthy of notice by Christian ladies, that there is scarcely an instance of love of finery in a mistress, that is not copied by her servants: on the other hand, if a servant always appears in neat, clean, modest, and suitable apparel, according to the work in which she is engaged, and the circumstances in which she is placed, it may be taken for granted that her mistress, too, is distinguished by moderation, neatness, and propriety in dress, according to her rank and station.

The example of the heads of a family, in regard to the observance of the sabbath, exercises an important influence on their domestics. It is not merely commanding *this* to be done on Saturday, and *that* left till Monday; it is not merely requiring the attendance of the servant at family and public worship, and giving them good books to read, that will teach them to reverence and love the sabbath. They will observe whether their employers practically call it "a delight, the holy of the Lord, and honourable," Isa. lviii. 13. They will notice their conversation, their reading, their employments in the intervals of worship; their regular and timely appearance in the sanctuary; or their indifference and coldness, and readiness to permit slight hindrances to prevail; and they will d

conclusions, and regulate their conduct, by what they see and observe, as well as by what they hear.

These instances of the influence of example, will suffice to show its general importance ; and those who desire to rule well their households in the fear of God, will not forget to carry with them this consideration, and apply it in reference to all they say, and do, and require.

## CHAPTER XIV.

### CAUSES AND COUNTERACTIONS OF PROFLIGACY OF FEMALE SERVANTS.

THE fearful extent of profligacy among female servants, is a matter too palpable to be overlooked, and too serious and portentous not to be deeply bewailed by all who have at heart the interest of mankind in general; especially by those who are more particularly concerned for the promotion of domestic order and happiness.

It is, by no means, an overcharged calculation, that, taking the entire population of our country, of those between the ages of fifteen and forty, one-fifth are female servants. Perhaps the results of the recent census will show, that it might have been said, between the ages of *ten* and forty; undoubtedly it might from twelve to forty: for there is a very great number of girls in domestic service, considerably under fifteen years of age.

Then there is another well-ascertained fact, and one of a most appalling character; that, of the inmates of female penitentiaries, three-fourths have been household servants. And may it not be apprehended, that a like proportion exists, both among those unhappy women of the class



alluded to, who cannot gain admission to those asylums of penitence, and those who never desire it? In addition to this, there are many who carry on a course of vice, that yet contrive to keep up a decent appearance, so as to escape suspicion, or at least to evade detection.

These melancholy statements demand the serious consideration of heads of families. Let them not shut their eyes to the fact, that an awful mass of moral corruption exists around them; that it is possible, it may have made its way unperceived even into their own dwellings; that, at least, their servants and their sons, as they grow up in life, are exposed to danger from its contaminating influence; and that multitudes of their fellow creatures, perhaps some who have contributed to their domestic comfort, are rushing on in a course of present guilt and wretchedness, to the pit of everlasting perdition.

And what can be done to resist the influence, and arrest the growth, of this prodigious evil? It is obviously necessary to investigate the *causes* of demoralization among female servants; and then, not merely now and then to adopt, but to interweave the entire web of domestic arrangement with such measures and precautions as are likely to counteract them.

If a few of the causes, commonly and justly assigned, be here enumerated, the reader will perceive that they are alluded to in other parts of this book, and that very many, if not all of the courses recommended to masters and mistresses, are such as would, directly or indirectly, operate against them.

1. The *love of dress* is undoubtedly one very prevalent cause of the evil lamented. Fine dress affords no gratification to the wearer unless it be seen. When a poor girl first becomes possessed of a fine cap, or a fine collar, what is it to her to sit in it by the kitchen fire alone? or if she goes into the parlour with it, to have it either taken no notice of, or frowned upon? No; she wants to let the maid-servant opposite see that she is dressed as well as herself, or better: perhaps, too, she would have no objection for the shopman, or the tall apprentice, to remark how well it becomes her. This tempts her to stand at the street door, or back door, as the case may be; or to loll out at the window. Then she gets noticed; perhaps by the people she intended, perhaps by worse: she is soon marked as an easy prey to the vicious and profligate, and the present of a bit of finery, or money to purchase it, is made the bait to which her virtue is sacrificed. Is this true? Yes; there are hundreds of instances taking place every year, of servant girls, who, at the beginning, were *only* a little too fond of finery, and, at its close, are found no longer in honest service, but settled down in the service of sin, in disgrace, disease, want, and wretchedness. Let Christian mistresses, then, both by their authority and their example, discountenance this beginning of evil.

2. Closely allied to love of dress is *improvidence*. This very generally prevails among servants; many of whom spend thrice as much on dress as the wives of respectable tradesmen, and who, whatever their wages, often consume the

whole on present gratification and outside show, and make no reserve for any contingency that may arise. Although they had little or nothing to do with their money while in service besides clothing themselves, they would scarcely have the means of supporting themselves a month out of it. If thrown out of place, they are, consequently, soon driven to straits, and resort to indirect courses to obtain support. Let mistresses endeavour to promote and encourage a spirit of thriftiness; let them inspire young servants with a desire to possess a good stock of substantial and suitable clothing, and also to lay by a portion of their earnings, however small. Endeavour to convince them both of the comfort and respectability of such a course; especially, its probable influence on their future circumstances in married life. It can scarcely be imagined, by persons not actually familiar with the feelings and sentiments of the humbler classes, what a degree of self-respect is awakened, and what a safeguard to virtue exists, in the consciousness of having, by industry and saving, begun a course of respectability. A gentleman in London, not very long ago, told the writer that he made it a *sine qua non* with all his servants, that they should deposit in the Savings' Bank a certain portion of their wages, and continue them there as long as they remained in his service; and he spoke with great satisfaction of its happy influence on their general conduct and character. He said, that at first, some were disposed to resist the requirement, as an infringement on their liberty. They had their

alternative, to relinquish the situation, but they had rarely done this, and had soon become so convinced of the comfort and advantage it entailed, that, if freed from the requirement, they would continue the practice. Some of them had lived with him for years, and had acquired considerable sums of money to assist them in engaging in business, or furnishing a home, if they should marry. How much might be done in this way by employers in general, to keep their female servants out of temptation !

3. The love of *pleasure* is a frequent cause of temptation to young females. A desire to visit fairs, races, theatres, tea-gardens, and similar scenes of low amusement, where—though, at first, they probably go without vicious intentions, and with the idea of “harmless recreation”—they are thrown into bad society, and see and hear things by which their abhorrence of vice is weakened, their principles are shaken, and they soon sink into courses, of which they would once have said, “Is thy servant a dog, to do this thing,” 2 Kings viii. 13. Let Christian employers, then, stand firm in their resistance to such pleasures, and, at the same time, endeavour to make it evident, that the refusal is not a mere display of arbitrary authority, or selfish restriction, but an exercise of benevolent care. An endeavour should also be made to give them a taste for purer enjoyments ; and it would be well to discover a readiness to afford them any really innocent and reasonable gratification.

4. *Sabbath breaking* is among the most frequent causes of the corruption of female virtue. But

masters and mistresses, from whom better things might be expected, too often become a party to it; perhaps, from inconsideration. Some families professedly allow their servants to go out by turns on the sabbath; and seem to think they have quite discharged their duty, by desiring them to be sure and go to a place of worship, keep in good company, and come home in time for evening prayer in the family. Others, finding it inconvenient to spare a servant during the week, now and then give her leave to visit her friends on the sabbath; perhaps with similar injunctions as to the employment of time, choice of society, and hour of return. If the servant come in, in good time, it may be, no questions are asked; but should she be questioned as to the place of worship she went to, and the sermon she heard, it is probable these inquiries will be met with some shuffling excuse about the difference of clocks, and getting in too late for service; or the place was so full she could not get a seat; or her friend, who accompanied her, persuaded her to go to another place: in short, she can tell nothing about preacher or sermon; she has been mispending her time. When next she goes out, she perhaps transgresses in the time appointed for her return; she is reprov'd, and threatened that she shall have no more liberty; and then some friend, or "follower," calls at the house to inquire after her; and then she becomes pert and discontented; and one thing after another leads to the suspicion that she has been in bad company. But there is now little hope of arresting her in

her career; the time is past, and there is every reason to expect that she will go on from bad to worse.

And what might and ought to have been done to prevent an evil, which it is so difficult, so almost impossible, to cure? Let the domestic arrangements provide for the proper observance of the whole sabbath by the whole family; and let strict conformity to the rules of the house be uniformly required. At the same time, let every effort be made to render the employment of the sacred day interesting and attractive; and let a disposition be manifested, and some sacrifices occasionally made, to grant leisure on a week day, for visiting relations, or enjoying healthy and innocent recreations.

5. The *love of change* is frequently the cause of ruin to servant girls. Directly any thing happens to displease them; or if they fancy they can get a lighter place, or higher wages, or the society of some acquaintance, they will throw themselves out of a situation. Perhaps, they fail to obtain that after which they aspired; or, obtaining it, do not prove competent to it, and soon leave. Thus they get a habit of changing, and are never long enough in any place to make friends of their employers, or to be induced to seek their future counsel; nor yet to establish such a character as will introduce them to a respectable place. Perhaps they are in distress, and glad to go anywhere rather than remain on their own hands. In such cases, each change is generally a downward step in the scale of respectability and safety; and the result may be

easily guessed. This is a case in which employers can do but little; unless, actuated by compassion for the injury the poor foolish girl is entailing on herself, they should kindly admonish her of her danger, and offer her permission to retract the warning she has hastily given, and allow her to remain in their service, perhaps for a limited time: thus affording her an opportunity to think better of it, and by new efforts to discharge well the duties of her place, and to open to herself new sources of satisfaction, which may render her contented and happy, and undesirous of any change.

6. *Ignorance* is a fruitful source of evil in the respect alluded to. The ignorance referred to is of two kinds. One, is incapacity to employ the mind, and occupy leisure time in reading. This makes the sabbath especially, and leisure in general, hang heavily; and tempts to lounging about idly in the way of temptation. The other, is ignorance of the principles of right and wrong; of the requirements and prohibitions of the holy law of God; and of the awful consequences of vice. "That the soul be without knowledge is not good." Such ignorance it is the indispensable duty of every Christian employer to labour to remove, and to shed the light of scriptural instruction on the dark bewildered mind, hoping and praying for that sacred influence from on high which can render it effectual in leading the subject of it "to depart from the snares of hell beneath."

7. *The homeless and friendless condition of servants out of place*, is a frequent occasion of

their falling into vicious courses. Sometimes they are entrapped into lodging-houses of the worst description; or, if not, they have their time on their hands: they have nothing coming in to pay their expenses; their money is soon gone; if they are some time out of place, their clothing begins to go too, and want stares them in the face. Perhaps they seek a situation at a register office; these, with a few exceptions, are very exceptionable and hazardous. But, one way and another, it is difficult for a poor girl, long out of place, and thrown on her own resources, to retain her virtue and respectability. This should operate as a caution against hastily dismissing a servant, and thus exposing her to temptation. If the fault be not of such a nature as to render it improper to keep her in the house, it is much to be desired that she should be borne with, and efforts made to reform her. Such benevolent and self-denying efforts on the part of employers have, in some instances, been ultimately well rewarded, by the servant, who was once injurious and offensive, becoming truly faithful, valuable, and attached. But should these kind attempts be vain, and the temper or habits prove so incorrigible that a separation is after all necessary, still let not disgust or anger so operate as to occasion indifference as to what becomes of her on leaving. Let her be admonished and counselled; and, if possible, let her be transferred to another situation, where her defects may be more probably cured, or more easily borne with.

It will be understood, that the defects here



supposed are not those of gross immorality, or such as would unfit the subject of them, for admittance into *any* decent family. Whatever be the faults, at least a benevolent effort should be made to guard her against the dangers to which she would be exposed when out of place, by inducing her to seek a temporary home with persons of good character; and also, as soon as possible, a situation in service, however laborious, in a sober and respectable family, rather than expose herself to danger by remaining long out of place, in the hope of meeting with one more advantageous. Such an occasion will not surely be suffered to pass without a special effort to awaken the unhappy creature to penitence, to set before her the consequences of a course of sin, and to direct her to the Lamb of God—the atoning sacrifice, the sinner's only hope—whose blood cleanses from all sin, and whose Spirit can cure the most inveterate corruptions. These instructions will be accompanied by earnest prayer for and with the servant about to depart from a Christian family: a deep anxiety will be felt and expressed before God, that, should she persist in her sin and folly, her blood may not be required at the hands of those under whose roof she has resided; but there will also be fervent wrestling prayer, that she may be snatched as a brand from the burning, and that some truth lodged in her mind in that family may, by Divine grace, be quickened and rendered effectual to her salvation. A solemn parting scene like this has, in some happy instances, been the means of awakening those holy and penitential feel-

ings which previous efforts had failed to excite. Even these may fail; but still it is a duty to make them; and the bare possibility of success is sufficient encouragement to make the effort. What a reward is annexed to being made the instrument of turning a sinner from the error of his ways! Jas. v. 20.

There are two particulars, not so commonly noticed as the foregoing; but which have struck the writer as of peculiar importance in connexion with the subject here referred to. One great cause of the demoralization of female servants, (perhaps of men servants also, but at present it is to female servants that especial reference is made,) is the general want of confidence in their employers. There is a sort of hostility, or rivalry of interests kept up; imaginary indeed, in itself, but yet as real in the separation it effects, as a stone wall, or a chain of mountains, between the parties. It is a notion, too prevalent among servants, that their masters and mistresses are determined to extort from them as much labour as possible; to screw them down in their wages and allowances as low as possible; and to withhold from them every indulgence, to as great an extent as possible. Hence, they look with a jaundiced eye on the whole of their conduct, and adopt a system of selfishness and secrecy, which, in one way or other, proves ruinous to themselves. Running through the causes of mischief above alluded to, it will be at once perceived, that in each particular, want of confidence in the good-will of employers tends to nullify all their counsels and endeavours.

The mistress strives to counteract the love of dress. "Ah!" says the servant, "she does not like to see her servants look better than herself. She is afraid I shall be taken for the mistress."

The mistress endeavours to inculcate prudent care and saving. "What is it to her," asks the indignant damsel, "how we spend our money? We earn it ourselves, and have a right to spend it as we like. I suppose she is afraid, that if we are ill, and have no money of our own, she will have to keep us."

Her admonitions against sinful pleasures are received with, "She forgets that she was young herself once. She is not willing to put herself in the least out of the way for our gratification. She goes to tea parties among her friends, and why should not we among ours?"

Sabbath requirements and restrictions are ascribed to ascetic rigidity, or sectarian bigotry. "Why may we not go where we like best? Can we not hear a good sermon in one place as well as another?"

Admonitions against a love of change, are interpreted as the expressions of selfish apprehension of losing a valuable servant. "She is afraid I should try to better myself. She knows she could not easily suit herself so well."

Attempts to remove ignorance, are sometimes regarded as an imposition of tasks not included in the bargain of service, and which really ought to be taken into consideration in the wages. And the earnest solicitude of a Christian mistress for the welfare of a servant about to leave the family, is ungratefully met with, "What

business is it of hers where I go, or where I lodge? When I have left this house she has nothing more to do with me."

The feeling is not, in every instance, carried to such a length; but even the smallest portion of this alienation, which is often found even in respectable servants, operates unfavourably on all the efforts of employers for their good, and lays them open to many temptations. It would, therefore, be a great attainment to win the confidence of servants, and to convince them that we really have their good at heart: so that, instead of carrying on their plans, and brooding over their difficulties in secret, or placing their confidence in an injudicious or treacherous acquaintance, they should promptly feel, and resolve, and act; "I must consult my mistress, she is my best friend: I am sure she will advise me for my good."

The other particular referred to, is the desirableness of placing young girls in respectable families at their first going out to service—immediately on their first leaving school, or their parents' home.

There is a great prejudice against taking a girl who has never been out; as every school-mistress, anxious for the welfare of her scholars when they leave her, can testify. She has several good, industrious, well-behaved girls, and she hears of a situation, to fill which she knows either of them to be fully competent: application is made, but the result generally is, "As she has never been out to service, she will not do for the place; we should not think of engaging a girl

who has had no experience: if she had been out for a year or two, she might have had a chance of succeeding." The time, however, arrives when the girl *must* leave school. The parents cannot afford to keep her at home unemployed; it is quite time she should be doing something for herself. Having, perhaps, tried in vain, at two or three respectable places, she becomes the little drudge of some busy laundress or chandler's shopkeeper, with the remark, "It is not much of a place, to be sure; but it is better than nothing: and we shall have it to say, that she has been out to service."

Well—after a year or two, or perhaps a few months—a vacancy is again heard of in a respectable family; and now she applies with "a better chance of success." Yes, a better chance of obtaining the place; but not a better chance of proving a docile, obedient, conscientious-servant. She has heard the low gossip over the wash tub, or has learned the foolish song; or she has heard the frivolous chat and idle jests of the little shop; she has seen the finery, and heard the folly and levity of giddy servant girls who frequent it. In her presence, they have boasted of the tricks by which they evade the vigilance of their mistresses, or the determination with which they resist her injunctions. She has discovered that they estimate dress, admiration, and pleasure-taking as the most desirable things for a young woman; and a situation in which those could not be enjoyed, has been depicted to her fancy in every image of gloom and wretchedness. And this is what she has got by

"being out at service a few months, in a little place." Of household work, she knows no more than when she entered upon it; for, perhaps, her mother, or her schoolmistress, had taught her, upon a small scale, to do things well and thoroughly, and had impressed upon her a sense of taking care of what she was about. This would have been a preparation for service in a respectable family. The good notions and habits of care which she had been taught to apply to half a dozen things, would have been equally applicable to half a hundred: but now, these good habits, in all probability, are lost; and she has acquired a rough, scamping way of doing things, which really disqualifies her for a better place, rather than imparts experience by which she is better fitted for it. And then, the impressions she has received are such as to corrupt her mind, and prepare her for insubordination and artifice; and do, it is firmly believed, in many instances, prove the very germ of the mischief here particularly deprecated. The writer will not be supposed to entertain so illiberal a notion, as that there are no respectable and conscientious persons who fill the stations of laundresses, or keep a chandler's shop; or that they are necessarily incapable of training a girl in virtuous and proper habits: but, generally speaking, such places are not good schools for training servants to take situations in families of more refined manners, and a higher educational standard.

If the foregoing remarks be, even in any measure, correct, it will be worth the consideration of a mistress, in seeking a young servant, whether

the sacrifice of taking one who is confessedly inexperienced, would not be counterbalanced by the teachableness which may be justly expected ; and, especially, by her not having been exposed to demoralizing or debasing influence in a previous service : moreover, whether by thus taking a girl direct from the hands of virtuous parents, or of a sensible and pious schoolmistress, they may not be instrumental in preserving her from ever being exposed to the temptations of vice.

May pious heads of families be induced to make the trial, and may the Divine blessing rest on their benevolent efforts, and themselves be abundantly requited by being surrounded with faithful and attached domestics, whom they have been the happy instruments of preserving from the paths of the destroyer, and guiding their feet into the way of peace.

## CHAPTER XV.

### PECULIAR CLAIMS—SERVANTS FROM A DISTANCE—CASES OF EXTREME IGNORANCE.

SERVANTS entirely removed from parental superintendence, have an especial claim on the watchful care of a mistress, especially should she have been the means of removing them to a distance from their parents. She should feel herself called upon to supply, as far as possible, the place of parents, in sympathy, watchfulness, and care—care of their health, their morals, their expenses, their habits, their acquaintances. She should also promote and encourage their keeping up family affection by occasional communications of letters and presents, however small. There is, next to the vital power of religion in the heart, no greater safeguard to virtue than filial affection; the remembrance of good parents; a sense of the manner in which they will be affected by the conduct of their children; a fear of grieving them; a wish to make them happy; and a desire to possess the means of contributing to their comfort. Many virtues are promoted in this one, and many solid advantages gained. The present cheap rate of postage is an unspeakable blessing, as the means



of promoting intercourse between members of families separated from each other. May it never be abused. A judicious mistress will encourage the keeping up of such correspondence, and will endeavour to give it a profitable direction; and it will often be found to interpose a salutary check in the way of forming acquaintances whose influence might be less safe than that of parents and near relatives.

There ought to be a word or two said about servants who enter a family in a state of extreme ignorance, either general or religious. Such a case will call for the exercise of great patience, forbearance, and benevolence. We must not discourage them by mistaking ignorance for stupidity. There are many things with which, from infancy, we have been so familiar that we seem to know them instinctively, and can scarcely realize the possibility of any person being ignorant of them. And yet it may be found, that these persons never saw or heard of such things; and if the name of an article is mentioned to them, they think of something quite different from that which is intended. An instance of this kind occurred very recently in reading the Holy Scriptures. In one of the chapters of Ezekiel, mention is frequently made of "a roll," which the prophet was commanded to eat. The reader, thinking it might be well to explain the ancient method of writing, asked a young person present, if she understood what was meant by a roll. "A roll! Oh yes; hot bread!" was the reply of one who had had many advantages. To what mistakes, then, may those

be supposed liable, who have had no advantages ; have lived all their lives in a hut on a common—a hut containing scarcely a dozen articles of furniture ; not one of the family able to read, and having hardly an idea of the use of a book ! Should a person in a state of ignorance, even distantly bordering upon this, be brought into civilized society, every thing would be new, and surprising, and bewildering. The instructions given to such a person must be very simple and distinct : one idea at a time must be instilled, and that turned round and round in every direction, and the fact of its being understood clearly ascertained, before another be inculcated. It must be a very kind person indeed, who undertakes the task of teaching such an individual, or little good will result.

Then it must be remembered, too, that the youth who has grown to fifteen or sixteen, in ignorance, has not, in general, the docility and quickness of perception of a child of five or six. The mental powers have become stiff and rusty, for want of use. Great allowance must be made for slowness in learning, and great patience exercised by the teacher. There is, also, a kind of shame connected with ignorance, in persons surrounded by others, not older than themselves, who are well-informed. Some are extremely sensitive to this, and will rather give up the attempt to learn, than bear to have their ignorance exposed. True, this is pride, foolish pride ; but it must be borne with, if a decided effort be made to do such a person good. The blunders of such a one should not be laughed at, nor any

unkind or contemptuous remarks suffered to be made by the children or fellow servants. These should be checked with the consideration, "Who made *thee* to differ from another? and what hast thou that thou hast not received?" And it will generally be desirable, as much as may be, to correct mistakes and impart instruction privately. With all these disadvantages, however, there may be a thirst for knowledge, and a desire to act rightly: where these do exist, the consciousness of having made even a very small attainment, will encourage and stimulate to increased diligence and attention; and future progress will advance satisfactorily. In imparting religious instruction especially, the greatest possible care should be taken not to perplex the mind by attempting too much. Be satisfied with those few simple truths which are essential to salvation; and be much more concerned to press them upon the heart, than to obtain correct definitions of them. "We are all sinners; *you* are a sinner; sinners deserve to be punished. But God sent his own Son into the world to save sinners. He died on the cross to save sinners. He is able and willing to save *you*. Are you sorry that you have sinned; and do you desire to be saved? Then pray to Jesus to save you. There is no other way of salvation; but cast yourself upon his mercy and merit, and you will not perish, but have everlasting life." Every effort thus made, to impress on the mind the simple and all-important truths of the gospel, should be accompanied by the distinct reading of a short and striking portion of Scripture.

The learner should be carefully taught to distinguish between those infallible and authoritative words of God himself, and the best intended explanations of the teacher. The absolute need of the Holy Spirit's teaching should also be constantly borne in mind by the instructor, and pressed upon that of the learner, and earnestly sought for by humble prayer. The Divine blessing has, in some happy instances, been signally seen to rest on benevolent and persevering efforts of this nature; and such striking intellectual improvement, and such entire transformation of character have been effected, as to realize the accomplishment of the prediction, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," Isa. lv. 13.

## CHAPTER XVI.

### SERVANTS EMPLOYED IN TRADE.

A HINT or two will suffice, in reference to the class of servants employed in trade, and forming part of the family of their employers, either as assistants or apprentices. The general principles on which they should be governed are the same as are applicable to the other branches of the family already alluded to : equity, kindness, firmness, regard to moral and religious interests. The same conformity to the rules of the family should also be required of them, as to hours, attendance on family worship, etc.

But there is a kind of *betweenity* in their position, that sometimes occasions no little awkwardness and perplexity to the heads of families in their conduct towards them. Perhaps a junior and unpremiured apprentice is required to perform certain somewhat menial services, and is, more or less, thrown into the society of the kitchen. Others are admitted to the family table for some or all of their meals, but generally have a separate room assigned to them for the evening. When the business of the day is over, they are less under the immediate control of the principal than are domestic servants. Pro-

vided they are in their places at the appointed season of family meeting, they are generally left at liberty to go out after business hours without express permission, although this is not always allowed. They have no occasion to associate with the servants; but it will be found very difficult to prevent it, if they are disposed to do so: and should one of the female servants be more showy than discreet, it is probable that some of the young men, in their leisure time, will often make excuses to go into the kitchen; or that the servant will, much more frequently than she need, be taking coals, or candles, or any thing else required, to the young men's parlour. It need scarcely be remarked, that this kind of intercourse is objectionable and dangerous. The difficulty is in regulating matters so as to prevent it; but, though difficult, it need not be given up as impracticable. On the other hand, if the parties happen to take a dislike to each other, there will be continual bickerings between them, and the mistress will be frequently annoyed by complaints from the servants, of the trouble imposed upon them by the young men; while the young men will be equally ready to complain to the master of the unwillingness of the servants to comply with their reasonable requirements. This, too, is an evil which it is desirable to guard against. Perhaps both the ill-natured wrangling and the undue familiarity will be best avoided, by—what, perhaps, the writer will almost be accused of considering a panacea for all domestic evils—method and regularity. Let it be clearly defined and

understood by all parties, what the servants are expected to do for the young men, what part of the house is accessible to the young men at all times, or at any particular time, and when every part of the work connected with them is to be performed. In this arrangement, the mistress will take care to appoint the preparing their apartments, furnishing coals, candles, and all their customary requirements, at such times as they are occupied elsewhere: this will secure their wants being properly and regularly supplied, and, at the same time, take away all occasion for the servants to be often waiting upon them. If any particular circumstance should occasion the want of anything out of the common way, the young men should be accustomed to make their request to the heads of the family, and not to the servants.

Generally speaking, it is much better not to have the same person employed both as a domestic servant and, at the same time, learning and assisting in the business. Where a poor boy—taken at first merely to open and shut the shop, go on errands, and assist in household business—recommends himself, by his merit, to promotion in the shop, it seems desirable that he should at once quit his inferior station, and be placed on a level with the other shop-assistants. If, however, the two offices must be combined just and humane employers will not suffer the time of a lad so circumstanced, to be so engrossed in domestic drudgery as to deprive him of proper and sufficient opportunities of learning his business: neither will they suffer him to be

oppressed or trampled on by those who have entered the establishment on a different footing.

Then provision should be made for the agreeable and profitable employment of leisure hours. The young men should be furnished, not only with books of a directly religious character, but also with works of general information and interest, always providing that they be sound in principle, and correct in their moral tendency. It is true, that, in general, shop-assistants have not much time for reading: they are, in most cases, employed from an early hour in the morning to a late hour at night in the active duties of their situation; and it is not practicable—or if in any way practicable, it is not proper—that the employer's time should be taken up in perusing even the best book in the world. But, in the busiest concerns, there is generally an hour at least, and, in winter, a much longer period, between the hours of leaving the shop and going to bed; and when this time is not occupied in reading, it is frequently spent in idle listlessness, or unprofitable conversation: there ought, therefore, to be an ample provision of the means of self-improvement. Where the employer is a man of good education and correct taste, he will feel pleasure in forwarding, by all the means in his power, the cultivation and establishment of the same taste in his young men that he himself possesses; and if—as is quite as often the case—the employed are superior in literary attainments to the employer, it will be both useless and presumptuous in him to interfere with their pursuits, except in cases in which he conceives the



interests of morality and religion to be endangered : *here*, every master ought to have and to exercise a most decided veto.

Regard for their own best interests, and for the influence of their example on one another, will induce a Christian master to exercise a kind vigilance over the conduct of every individual in his establishment. He will watch for favourable opportunities of pressing on them serious attention to the concerns of their souls ; and he will constantly set before them, such a pattern of integrity and honour in all his transactions, that, whatever might be their sentiments on entering his service, they shall never, when they leave it, be able to question whether there be such a thing as real religion, or whether people are any the better for being religious. May it not be hoped, that, under the Divine blessing, they may themselves be made wiser and better by living in a consistently religious family ? Many happy instances of this kind have occurred, and they suggest to all Christian employers the encouraging consideration, Be not weary in well doing : for in due season ye shall reap, if ye faint not, Gal. vi. 9.

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## CHAPTER XVII.

### PARTICULAR CASES—QUARRELS AMONG SERVANTS—MODE OF ADMINISTERING REPROOF.

**THERE** are some particular cases, occurring in domestic life, which demand a few remarks.

1. Quarrels among servants form an occasional source of disquiet to their employers; and it requires all their wisdom, firmness, and moderation to correct the evil. The occasions of disagreement will be very much avoided, by having it clearly defined what every one is required to do, and when it is to be done. All partiality and unjust preference should be carefully avoided. The conscience of every one in the family should testify, that he or she stands exactly on the level to which they have entitled themselves by their conduct. If more confidence be placed in one than in another, let both feel that the former has given proof of being more worthy of it. If an indulgence granted to one be withheld from another, let it appear that there are sound and just reasons for the difference; either some circumstance in the case of the former that renders it necessary, and therefore affording a pledge to the latter, that, should it be needful, it would be bestowed in their case too: or, let a

testimony be lodged in the conscience of the latter, that having formerly experienced similar indulgence, it was abused and forfeited.

All these matters, and matters in general, being equitably arranged by employers, if disputes should arise among servants, it will be better, if possible, to take no notice of them, but leave them to be settled by the parties themselves: but should they rise to such a height as to interfere with family order; or should a direct appeal be made to the mistress, (for, after all, it is she who has most to do with domestic servants, and it must be an extreme case indeed, that need be officially brought before the master, though, in many cases, his judgment may be privately sought,) it will generally be found her best course to take each party aside separately, and, if possible, unknown to each other, and remonstrate with them on the sinfulness of giving way to an angry temper, which they must feel conscious has, for some time, been too evident in their manners and conduct. It may be hoped, that this general remonstrance, urged home by suitable motives and appeals to the conscience of each of the offending individuals, may prove the means of leading them to penitence before God, and to reconciliation with one another. While this general method is in course of trial, she should carefully decline entering into the merits of the dispute, or taking part with either side; and simply deal with both on the sinfulness of anger and ill-will in general, and the duty of mutual forbearance, forgiveness, and kindness. But should these measures fail, and

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should it appear that the cause of dispute must be gone into; or should the matter not have been noticed by the mistress herself, but directly brought before her by one of the parties at variance, in the form of a complaint against the other, it will be her wisest plan to express no opinion, and not to suffer her mind to be biassed by *ex parte* statements, nor to enter into it at all in the hours of business; but to take a quiet opportunity, and call both together, express her deep regret that any sinful variance should exist between them, tell them that she enters into the investigation, not with any disposition to oppress or uphold either party, but simply with a view to put a stop to what is wrong in itself, and destructive to harmony and happiness. A hope should be expressed, that they too, will enter upon it, not with a determination to carry a point one against the other, but with a desire to correct what is wrong in themselves, and restore mutual harmony and good feeling. The mistress should engage to do her best in promoting these good ends; but, in order to render her efforts effectual, both parties must engage that when she has patiently heard the circumstances of the case, they will abide by, and cordially act upon, her decision. The complainant should then be allowed to state the grievance without interruption. After this, the accused should be allowed an equally uninterrupted opportunity of defence or explanation; and then each to answer any question that may be proposed. It is possible, that this calm statement alone may bring the parties nearer together: it

may appear that the one was not so much to blame as the other supposed; or the offender may acknowledge a fault, and desire forgiveness. While it would be desirable to express a just sense of any instance of real misconduct, and to endeavour to impress it also on the mind of the offender, it should, if possible, be so managed as not to degrade one party in the esteem of the other; and an endeavour should be made, so completely to settle the business, as that it may prove no occasion of ill-will or reproach in future. The Christian employer need scarcely be reminded to avail herself, on such occasions, of the all-powerful, all-persuasive arguments of the gospel; forgive, as knowing how much ye need forgiveness; forgive, as you hope to be forgiven; Matt. xviii. 23—35; vi. 14, 15; Luke xi. 4. Forgive, as God, for Christ's sake, has forgiven you, Eph. iv. 32.

2. Mode of administering reproof. Offences will arise. Considering the mutual imperfection of those who govern and those who serve, it may sometimes be well to pass them over; but not always. If the offence involve anything criminal, we must not, from a false tenderness, make ourselves a party to the guilt, by suffering sin upon our brother, Lev. xix. 17. Neither should neglect nor disobedience be so passed over, as to weaken the just authority of employers, and lead servants to conclude that they may do as they please. There are employers, to whom it is a greater effort to rebuke for one fault, than to bear the inconvenience, and even insult, of twenty; but this is, after all, but a modification

of self-indulgence, and ought not to be yielded to. Those are, in reality, the kindest masters, who insist on exact obedience, and are satisfied when they receive it.

In cases requiring reproof, there is great need of the exercise of Christian temper, that it may be properly and effectually done; as the object should be not merely to express displeasure at what is amiss, but also to promote the improvement of the person reproofed. It should not be given in the heat of anger: the more serious the offence, the more important is the observance of this rule. If we would "be angry, and sin not," Eph. iv. 26; our anger, when excited against sin, must be tempered and solemnized by a consideration of the evil of sin, and compassion for the sinner, so that it will rather wear the aspect of grief than discover the petulance of selfish irritation. "Reproof, like medicine, should never be administered scalding hot." If masters and mistresses suffer themselves to express their displeasure in passionate language, and with harsh invectives, it will almost invariably be found that servants screen their own fault behind the vehement anger with which it is reproofed. Should they relate the circumstances, they will be almost sure to say, "Master was in such a terrible passion to-day;" or, "Mistress is in such an ill humour;" while they will never have the justice to say, "I provoked them to anger." In such a case, a moral injury is inflicted, instead of improvement being effected: the first offence—that of the servant—not being repented

of, or corrected; and the latter—that of the employer—having tended to weaken respect, and to cause future alienation. This could not have been the case, if the admonition or reproof had been given in a spirit of seriousness, moderation, and love. Then, even if the offender had remained obstinate and incorrigible, a testimony would have been lodged in the conscience, that the reproof was just, and that the reprover merited respect. Even Herod feared John: he could not help reverencing his character, and feeling conscious that his reproofs were just.

It is, in general, better for reproofs to be administered in private; and for no one to be aware of the matter, beyond the reproved and the reprover. At least, in the cases of admonition this should be observed.

A bitter, taunting, reproachful manner should always be avoided, as it tends only to inflame evil passions. It is, also, an act of great unkindness to servants, as well as disgraceful to masters and mistresses, to reprove in the presence of strangers. No one, let his faults be what they may, should be ungenerously exposed to persons who have no concern in the affair; nor can any one be properly reproved, in circumstances which, if he have a sense of propriety, would forbid his replying to explain or defend his character.

But if the offence be of a flagrant nature; or if others were witnesses of its commission; or if it is not one offence, but an habitual practice for which the individual has already received private admonition without effect, and

others are injured or endangered by the example; it may then be right to give the reproof in their presence, in order to counteract the evil influence on them, as well as to prevent a repetition of the fault by the original offender.

Reproof should be directed rather to criminal intention, or faulty neglect, than to what may be termed accidental consequences. If, for example, a servant has been expressly forbidden to put any thing in a certain situation, lest mischief should occur; and, notwithstanding, does set things there; the disobedience is the same, whether the apprehended mischief occur to a penny white basin or to a five-guinea china jar, or if it never happen at all: and to the disobedience, the reproof should be directed, and by *it*, and not by the actual result, should it be regulated. If an accident happen, without either disobedience or carelessness, there should be no blame. The person in whose hands it happened, probably, feels quite as much regret at the loss as the real owner can do; and it would be both unkind and unjust, to suffer irritation to be expressed, or even to arise, against any person, for what was unavoidable.

Once more: reproof should not be too often administered, or it loses its effect. If the fault against which it is directed be habitual, it would be better not to notice every little transgression; but, at occasional intervals, to express either regret that it had not been broken off, or congratulation and encouragement at some degree of improvement; which, at least, indicated a desire to cure what was amiss. Nearly the



same remarks will apply to the expressions of commendation and satisfaction. They ought not to be withheld when justly due ; they ought not to be too frequent ; they ought to be chiefly directed to acts of decided obedience, especially such as involve self-denying effort ; and to acts of good-will, evincing a desire to serve and please, where perhaps no express requirement had been made. Approbation may be often so expressed as to exert a beneficial influence on others, by recommending good conduct to their notice and imitation ; and it may be so conferred, as to prove an indirect pledge for future good conduct on the part of the person receiving it. These collateral advantages should not be overlooked. A suitable book, or other useful present, may be so combined and identified with merited approbation, as to be a permanent memorial of it ; and, as such, may prove not only an honourable testimonial, but a salutary monitor. A good character, once established, is a great preservative—alas, not an infallible one—against future temptation to do anything that would sully it.

## CHAPTER XVIII.

### CONFIDENCE IN THE TRUSTWORTHY.

NOTWITHSTANDING the too general complaints of unprincipled and vicious, or at least, thoughtless and extravagant servants, there are some who are characterized by high-toned and virtuous principles—servants who have a conscientious regard to the interests of their employers, and whose whole conduct is marked by punctuality, disinterestedness, and generosity, that would reflect honour on the highest station. Happy are those employers who possess such a treasure, and who have sense to appreciate, and liberality to reward. There are, in the present day, masters who ought in justice to say to their faithful servants, “I have learned by experience that the Lord hath blessed me for thy sake,” Gen. xxx. 27; and who might safely make them overseers in the house, and commit all kinds of property into their hands; so that they should not themselves know aught that they possess, save the bread which they eat, Gen. xxxix. 6.

The trust reposed in such servants, ought to be generous and confiding. As they are really above all mean practices and sinister designs,

they should be so in the esteem of their employers ; and nothing should be suffered to transpire, in word or deed, or even to exist in thought, that would savour of suspicion. No one should be supposed capable of injustice, of which he has never been known to be guilty ; and he, who upon fair trial, has given repeated proofs of strict integrity, should feel that he possesses the confidence he has so justly merited.

But there is no reason that confidence should be blind or indolent. It is a great advantage to have servants who may be trusted ; a great pleasure to place confidence in them ; and, in case of illness, or necessary absence, it is a great satisfaction to feel assured that they will take care of property and manage affairs, just the same in the absence of the master or mistress as they would do in their presence : in a word, to have servants who always act as in the sight of God. But this does not do away with the duties, or discharge the obligations, of the master or mistress. A truly faithful servant will desire, in reference to an earthly as well as to a heavenly master, that there should come a day when his lord shall reckon with him. Masters and mistresses ought to know their own affairs, and be able to test the fidelity of their servants. If, through neglect or supineness, they omit to keep this proper superintendence, they are alike incapable of appreciating the faithfulness of a good servant, and of detecting the treachery of a bad one. They are just as likely to entertain unfounded suspicions, and to place undeserved confidence. No master or mistress can be justi-

fied in saying, "I really know nothing about it, what is consumed, or what ought to be consumed in a given time, or when we had in a stock; I leave it all to —." This loose implicit sort of confidence will not be relished by a servant who is fully conscious of rectitude and regularity. Such a one would much rather produce the account of purchases, consumption, stock in hand, and compare them with the same items in former years, account for excess or deficiency, state the present requirement, and then receive the approving, confiding permission, "You have managed so satisfactorily hitherto, that I cannot do better than leave it in your hands: do with it as if it were your own; then let me see the result, and I have no doubt of being as well satisfied as on the present occasion." Confidence thus established, on a clear and solid basis, and from time to time confirmed by proper investigation, has subsisted for many years with mutual and growing satisfaction; but irresponsible trust, too frequently terminates, either in real abuse or unjust suspicion.

Fidelity and care in the management and disposal of property, are virtues in a servant that it is both justice and policy in employers, occasionally, to acknowledge and reward by substantial and permanent tokens of approbation. A worthy and excellent master, for several years, had in his employ two faithful and frugal servants. He was too kind-hearted to withhold from them present marks of his approbation of their conduct; but after his death, a clause was found in his will, stating, that in consideration

of their extraordinary care and economy, he had felt it his duty, every year to add two guineas to their wages ; this he had regularly placed at interest in their names, intending that it should form a little fund for their benefit in case of their marrying away ; or a legacy for them, in case of his death. The statement closed with a remark, that during their long service, they had, by their care and fidelity, saved him a much larger amount of property than that which he now bequeathed to them, with his hearty prayers and blessings. This was an honour to all parties. Would that such honourable conduct, on both sides, were much more common.

## CHAPTER XIX.

### FRIENDLY COUNSEL.

It is natural for a benevolent master or mistress to feel an interest in the welfare of those by whom they are faithfully served; and, as has already been observed, if mutual confidence can be established, and the servant habitually feel assured that her or his employers are true and judicious friends, there is one very important step gained towards general excellence of character; one powerful barrier interposed against the attacks of temptation. But it requires some judgment on the part of employers, in making advances towards establishing that sort of confidence which would induce a servant to seek, or even to accept counsel. Where the matter in question is not of a moral nature, and does not, in any way, affect the claims of employers, or interfere with the discharge of any duty on the part of the servant, or with the observance of any custom or requirement of the family, compliance with which was either expressed or understood, and is a matter, purely concerning the servant's own private interest or preferences, the independent right of the party to

choose and act freely should be fully recognised. And not only so, but if advice be asked and given, and not acted upon, no offence should be taken, nor should any reason be given to suppose that the employer is offended. It will be readily understood, that the indications of offence here deprecated, are such as unwonted estrangement and haughtiness of behaviour ; scornful predictions of the mischiefs likely to result from not following good advice ; or taunting and triumphant upbraidings if the issue should prove unfavourable. Unless, when an opinion has been expressed, liberty of choice be allowed, it is not counsel, but command. But if judicious counsel be given with real good-will, the reasons for the course advised will be kindly explained, and the probable consequences of the opposite one pointed out. It may properly be followed up by a recommendation, not to decide without due deliberation on the reasons that, to a disinterested observer, appear so powerful ; and here the matter should be left. If the advice have indeed been judicious, and is followed ; though perhaps, at the time, it involved a sacrifice of inclination, the result will, in future, strengthen confidence in the judgment of one who has been proved so correct ; and the habit of seeking such judicious counsel will become almost a law. Sometimes, indeed, it is necessary to guard against an implicit and unreasonable confidence, by setting before them the principles and reasoning on which the opinion has been formed, and disclaiming all pretensions of foreknowledge and

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infallibility ; for people who are themselves but little accustomed to reason out a matter, from its principles to its results, having in several instances seen things turn out according to the expressed judgment of another, are apt to ascribe to that individual, powers which he neither possesses nor ever thought of claiming, so much so, as confidently to say, " I *know* that such a thing will happen, because such a person *thinks* it will."

But should the advice, though correct, have been rejected, the result will, in all probability, prove more effectually convincing that a mistake has been committed, than any additional arguments or persuasions could have done : and it is only to be hoped that the experiment has not been too expensive, by which a young person has been taught in future to respect the counsels of superior age, observation, and experience. The judgment of a mistress being consulted, as to the washing and wearing of a gown on which a maid-servant had set her fancy, and in which matter she pleased her fancy rather than the better judgment of her mistress, the result of the experiment proved of more value to her than twenty gowns : in the soon-faded colours and flimsy texture of her purchase she had a memento of her folly. Ere long, she had to consult her mistress about overtures she had received from a young man who was seeking her society. The judgment of the mistress did not pronounce on the side that her inclination had half led her to wish it might. She said little, but acted with decision in accordance with the



advice she received ; and, not long after this, being spoken to on the subject by a young friend, she assured her that the affair was entirely broken off ; adding, " My mistress advised me against it, and so I was afraid to have any thing to do with it ; for every word she told me about my gown came true." " Experience," says the proverb, " keeps a dear school ; but fools will learn in no other." " No," says Mr. Jay, " fools will not learn there. He that learns by the experience of others, is a happy man. He that learns by his own experience, is a wise man. He only that will not learn by either, is a fool."

## CHAPTER XX.

### RELIGIOUS PROFESSION.

THERE is one more topic that should be mentioned here, as demanding the serious consideration of pious heads of families. It is that of encouraging a decided and particular profession of religion on the part of their domestics. Not as to the particular modes adopted by different bodies of Christians, of making that profession ; but, in some way or other, visibly assuming the character, and being recognised as possessing the character, of “a new creature in Christ ;” a partaker of “the grace of God in truth ;” being delivered from the power of darkness, and translated into the kingdom of God’s dear Son, 2 Cor. v. 17 ; Gal. vi. 15 ; Col. i. 6, 13.

The change of character and condition which the Scriptures thus describe, is the grand object of all our pious endeavours and fervent prayers, on behalf of those whom Providence has placed under our care and instruction. We desire to be made the humble, but honoured instruments, in the hand of God, of turning sinners from the error of their way, and winning souls to Christ, that they may become our

fellow subjects in his kingdom, our fellow labourers in his service, our brethren in his family, our fellow sharers in his heavenly inheritance. Whatever else we may teach our servants, all that deserves the name of Christian instruction will be made, either preparatory or subservient to impressing on their minds and hearts the influential conviction, that they are guilty, perishing sinners; and leading them to Christ as the only and the all-sufficient Saviour. And if satisfactory evidence appears, that, under our feeble efforts, saving impressions have been made, verily we have our reward—"a reward, not of debt, but of grace:" we are amazed at the mighty power and gracious condescension that has blessed *such* instruments, and we ascribe to the Divine Agent all the praise.

While conscientiously labouring for the spiritual good of those who serve them, pious heads of families will see the propriety of regulating their efforts by discretion, as well as animating them by zeal; and guarding against what might frustrate their benevolent designs, or even render them injurious. Is it a harsh or unnecessary caution to say, "Take care that you do not put a premium upon hypocrisy?" Such affecting facts have come under the notice of the writer, as lead to the painful conviction that there is a danger of doing so.

It is a very easy thing to adopt religious phrases, and attend religious observances, and answer religious questions; and where people have reason to believe that doing these things will recommend them to the favour of their

superiors, and procure for themselves confidence and preferment, it often proves a strong temptation to them, to profess more than they really feel: especially, too, as the good opinion formed of them by those whose judgment they respect, leads them to be rather better satisfied with themselves; and, at the same time, requires no real act of self-denial. Thus a profession has been made, unsustained by the "root of the matter" within; and, in the course of a few years—perhaps under change of circumstances, by which the immediate inducements to religion were removed, and the inducements to worldly conformity and temptations to sinful pursuits and pleasures strengthened—these stony-ground disciples have fallen into guilt, and brought disgrace on the religion which they have professed.

Religion should actuate us in all we do; and we should desire and endeavour to promote religion in all with whom we have to do. But there are some things that we may have to do for others, or towards others, that ought not to be at all affected by their profession or non-profession of religion.

*Kindness and compassion* should be shown to people because they are in need or distress; not because they are or are not Jews or Samaritans.

*Reward* should be conferred on merit.

*Confidence* should be placed where integrity and trustworthiness have been proved; not because an individual makes a profession of religion. It is true, the presumption ought to be

in favour of the person who does so, where nothing is known inconsistent with the religious profession. The objection is taken against such a course of conduct in employers, or in benevolent individuals, as would lead those about them to conclude that, without any real improvement of character, if they only take up a few phrases and observances, they will be rewarded more liberally, confided in more easily, and receive larger donations of any kind, than if they do not. This is setting a premium upon hypocrisy, and is a way in which some very good people have been the unintentional cause of very great evil.

It is very encouraging even to hope that we begin to discern some results from our labours of love. The attention and inquiries of a learner awaken pleasure that none but a devoted teacher can understand. How much greater the delight when any indication is given of sensibility of feeling and tenderness of conscience ! But, perhaps, discretion would sometimes repress the expression of the delight that is felt, and lead us rather to imitate the conduct of Mary, who "kept all these things, and pondered them in her heart," Luke ii. 19 : at least, it would prevent our too eagerly pressing for a disclosure of those feelings which we hope are excited. It requires great delicacy and discrimination to perceive exactly when we should encourage the modest and diffident, and repel the forward and talkative.

In general, it seems a good rule to press truth on the conscience as authoritative, important, and personally interesting, and leave

these appeals to operate silently and alone ; and rather affording opportunities for personal acknowledgment of benefits received to originate with the party, than to elicit them by direct inquiry. It is a high satisfaction, when the hopes we entertain of servants, or any other persons whom we have been endeavouring to instruct, having become really changed characters, take their rise in what we observe in their temper, spirit, and conduct, rather than in what we hear from their lips ; in their conscientiousness in little things, command of temper, love to the ways of religion, (manifested not only by a desire to enjoy them, when the enjoyment involves a dispensation from ordinary duties, but by making extra exertions in daily duties, and the sacrifice of time at their own disposal, in order to enjoy them,) and concern for the souls of others, especially near relatives. These, and similar features of character, may be regarded as indications of genuine piety, far more unequivocal and satisfactory than loud professions, and eager claims for the enjoyment of religious privileges, though at the expense of moral duties. " By their fruits ye shall know them," Matt. vii. 20 ; and, " the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law," Gal. v. 22, 23.

One more remark on this subject. If servants make a profession of religion, we have a right to expect consistency ; but we have no right to expect perfection ; at least, until we find it in ourselves, who, perhaps, have been more years

in the school of Christ than they have been in the world. Let us not be hasty in condemning, or pronouncing every fault as an indication of insincerity. Religion is progressive. Do we not find it so ourselves? that we need to be renewed day by day? that it is not only a change of course, but a progression in that new course, and a progression to the very last step of life, against the natural bent of our mind, which is still strong to pull us backward, or to turn us aside? From our own humbling experience, then, let us learn candour and sympathy for others whose advantages have been so far inferior to our own: and while we see in them the grace of God, let us be glad, and endeavour to help them, Acts xi. 23; to "strengthen the weak hands, and confirm the feeble knees," and "make straight paths for their feet, lest that which is lame be turned out of the way; but let it rather be healed," Isa. xxxv. 3; Heb. xii. 13,

## CHAPTER XXI.

### PARTING WITH SERVANTS.

IT is not a trifling thing to receive servants into a house; to commit into the keeping of strangers a large portion of our domestic comfort and happiness; to make them, in a great degree, acquainted with our affairs; to allow them access to our property; and, more or less, to subject our children to their influence. Nor, on the other hand, is it a trifling charge we undertake in admitting them. We engage, not only to render to them such things as are just and equal, in remuneration of their services; not merely to afford them a comfortable home, and sufficient maintenance; but, also, to watch over them in the Lord; to take care of their moral and spiritual interests, and constantly to set before them such an example as shall stimulate them in the pursuit, or, at least, shame them in the neglect, of "whatsoever things are true, honest, just, pure, lovely, and of good report," Phil. iv. 8.

And having entered into such engagement, and undertaken such a charge, it ought not to be regarded as a trifling matter, to terminate the one, and abandon the other. The dismissal of servants ought not to be decided on



hastily and inconsiderately in a moment of irritation, or for some trifling fault ; but on due consideration of the necessity of such a step, and the consequences likely to result from it, both towards ourselves and them. Before such a step is taken, it should be remembered, that it always, in some degree, reflects on one or both parties ; at least, so far as to call for apology or justification. It may not always be necessary to explain to other people our reasons for making a change ; but we should be able to answer it to our own consciences, that it is not from caprice or passion on our part ; nor from want of forbearance towards the common imperfections of human nature ; nor from inertness or want of perseverance in proper efforts to correct more serious faults, and reform and improve the general character.

Under a deep sense of our responsibility, too, before we come to the resolution of dismissing a servant from under our immediate charge, we should look back, and reflect whether we have so faithfully discharged the duties devolving on us, that we can, with the testimony of conscience, and a humble satisfaction of mind, surrender back our trust to Him who requires us to do all we can, and knows whether, in this particular instance, we have done all we could to improve the character and save the soul of our servant. Perhaps, this consideration, duly followed out, may incline us, for our own sakes, to extend the period of probation and effort. Nor should it be overlooked, that when, on account of some present inconvenience or de-

fect, we resolve on parting with one who serves us, we have no chance of supplying the vacancy with one who has no imperfections and faults ; and these, on trial, may be found, if not exactly the same, perhaps worse than those which now grieve us ; or wanting the accompaniment of some good quality now possessed.

Then we should consider on behalf of the servant we propose dismissing, that it is a serious thing to cut him (or her) off from the privileges of a pious family, from the observance of the sabbath, the sound of the gospel, the voice of family prayers and instructions, a share in the solicitude of a pious master and mistress for the soul's salvation. It is true, these privileges may be possessed in the family to which the removal is made ; but they may not : and it is distressing to think of even the possibility of one who has been accustomed to them under our roof, being hereafter bereft of them. The danger is the greater, if these privileges have been regarded with indifference : there is, then, every probability that, in seeking a new situation, these matters will be entirely overlooked, worldly advantages alone regarded, and the poor thoughtless creature wander farther and farther away from God. True ; the guilt would rest upon the servant, both of neglecting to improve those privileges while enjoyed, and to seek after the continuance of them : but a truly pious master and mistress cannot share this guilty unconcern ; they will regard the matter with a sense of its real importance, and with a spirit akin to our Lord

Jesus Christ, who wept over guilty Jerusalem, and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," Luke xix. 42.

If they must go, at least they will not be suffered to depart without serious and affectionate admonition and fervent prayer, that even when removed from under the charge of their present employers, the instructions they have hitherto slighted, may, by the Holy Spirit's influences, be brought back with saving power and efficacy to their minds.

The expression, too, of an anxious and disinterested solicitude for their best interests in future, and for their being again placed in a family fearing God, may possibly touch their feelings, and exert a satisfactory influence on their choice of a situation.

It may be, that a servant has many good qualities, and possesses a character, on the whole, deserving of esteem and approbation; who may yet prove altogether inefficient in the particular department of service required, and thus the end of the engagement is frustrated. It is evident that a great mistake has been committed, either by the employers in engaging such a person to fulfil such an office, or by the servant in supposing herself competent to undertake it. But, wherever the mistake originated, it is not to be supposed that heads of families can submit to the inconvenience of keeping a servant who is of no use to them for the purpose for which she was required.

In such a case, it will naturally be with feelings of regret and sympathy, as well as of disappointment, that a kind-hearted employer will intimate the necessity of changing. The good qualities of the party will be fully acknowledged; and the dismissal be explicitly grounded, solely on the want of adaptation for that particular situation. It will probably, also, be accompanied by friendly counsel as to the department of service in which the party is more likely to succeed, and in which it will be wise to seek a situation; and by an offer of assistance in obtaining it.

In giving warning to a servant, great care should be taken, as much as possible, to narrow the circle of alleged defects, and to leave the character in other respects unscathed, that a fair chance may be afforded of obtaining another equally respectable situation. But if angry and resentful feelings are allowed to come into exercise at the time of giving warning, and all the misdeeds of the whole course of service (to use an expressive, though homely phrase) "raked up" and enlarged upon, the mind of the master or mistress who thus acts, will be so embittered and inflamed, that it will be really incapable of taking a calm and favourable view of the entire course of conduct; and, what with the prejudice thus excited, and the self-justification required, it is but too possible that the character given may not be fair, and the future interests of the servant may be unjustly injured.

There is scarcely any circumstance that can

justify the hasty dismissal of a servant; that is, without giving a reasonable time to look out for another situation. *Nothing* can, except some very great moral delinquency, that would render it unsafe or disreputable for the person to be permitted to remain in the family. Even in that case, Christian compassion would endeavour to devise some means of providing a safe temporary abode and employment; lest—being sent forth homeless, friendless, without character, resources, or employment—the offender should be driven from bad to worse, and led to settle down in a course of vice.

Those who acknowledge God in all their ways, will not suffer their servants to depart from under their roof without a faithful and affectionate endeavour to press on their minds the instructions so frequently imparted; without friendly admonition as to the particular dangers and temptations to which they are exposed; or without earnest and especial prayer that the blessing of God may rest upon them, go with them, to guide their way, preserve them from every snare and danger, enable them constantly to realize the Divine presence, and to pass through this life in humble anticipation of, and diligent preparation for, another and a better.

Whether a removal originate with a servant or with the employer, a fair and just attestation of character should be readily given. Perhaps there is no transaction in social life to which that beautiful precept, “Speaking the truth in love,” Eph. iv. 15, more admirably applies, than to that of bearing testimony to the cha-

racter of a servant. It would be criminal injustice to withhold the TRUTH from the anxious head of a family, who inquires whether the person in question is one with whom the care of property, the comforts of a household, the health and morals of children, may be safely intrusted. It would be cruel unkindness to state even the truth in a spirit of bitterness, and so as to give it the worst aspect, and convey by it the worst impression it is capable of bearing. There are two parties depending on your testimony, and your own character and conscience are implicated in the statements you make. There is the servant, whose character is his or her livelihood: there is the master or mistress, the comfort and welfare of whose family depend on the character of the person whom they admit into their service. Look upon them both; and with justice, kindness, and impartiality, "whatsoever ye would that men should do to you, do ye even so to them," Matt. vii. 12.

The false lenity of mistresses, in evading the questions of those who apply to them for character, and concealing faults that ought to be made known, is not only unjust to the parties applying, but is also very injurious to servants themselves, who, in many instances, do not take the trouble to cure a fault, because they rely on the good nature of the mistress not to mention it. Besides, like the injustice of those who evade taxes, not only to the government, but to the honest rate payer, on whom they inflict an unequal burden: so

the masters and mistresses who obtain the character of being easy and good-natured, by giving favourable testimonials to servants who have not deserved them, not only impose on the masters and mistresses who take those servants ; but, also, bring an unjust odium on those who deal uprightly and conscientiously in this business : they are represented as harsh, cruel, depriving a poor servant of her bread, etc. ; and a prejudice is sometimes excited against them, so as to render it difficult for them to obtain another servant. The following extracts, from Dr. Stennet and Mrs. Taylor, well deserve the attention of the parties to whom they are addressed. "Servants," writes Dr. Stennet, "have a claim upon their masters for a proper attestation to their characters when they quit their service. This is a duty which cannot be denied them without manifest injustice. If it is a debt we owe to all our acquaintance, to bear witness when called upon, to their good behaviour ; servants surely, whose livelihood, whose all depends upon their character, have a most unquestionable right to demand this recompense of us. Nor can there be the least difficulty in rendering them this office, with reference to their moral conduct, if they have acquitted themselves honestly and faithfully in our service. If the reverse is the case, no tenderness for them will justify the affirming an untruth respecting them, and the rather, as others may be essentially injured by such mistaken lenity towards them. And if a strict attention were more generally paid to it, many

evils in families, which originate from the ill-behaviour of servants, would be prevented, and greater pains would be taken by this class of people to merit that character which the humane and good-natured ever wish to have it in their power to give. But then, on the other hand, it is but just to observe in favour of servants, that the little disgust we may have felt at their quitting our service, should by no means dispose us to give too high a colouring to their faults, or unnecessarily to obtrude on others any unfavourable idea of them. The dictates of charity are to be regarded as well as justice, and no hasty prejudice should induce us either to exaggerate their faults, or conceal their virtues."

"It cannot be doubted," says Mrs. Taylor, "that many of the evils of which mistresses complain, would be remedied, if they would invariably adhere to giving just and faithful characters. Every servant should be told, when hired, that the *whole* of her conduct will be communicated to her next mistress. It is a false and ill-judging lenity that dictates an opposite conduct, and is eventually injurious to both parties. Every one would wish to receive a faithful character when she applies for it herself, and should therefore be conscientious in giving it, nor conceal even *little* faults, of which there would be fewer, if this conduct were more generally adopted.

"An author, who, in a recent publication, asserts that when you admit a servant into your house, you admit an enemy, perhaps



approached too near the truth ; yet he might have expressed himself with less severity, had he taken all the circumstances into consideration : at any rate, those who would not wish to have their assent to his opinion extorted by their own experience, will be exceedingly cautious with regard to the characters which they either take or give."

When servants quit our families, they should not be altogether cast off from our care and solicitude. We should exercise and manifest a concern in their future welfare ; in their being again placed in respectable and pious families, and conducting themselves in a suitable manner ; in their keeping up any good practices into which they have been initiated, and retaining any good instructions they have received while in our service ; or in urging them to make a better improvement of those now afforded them.

It may be, that they leave our family, not to enter upon another service, but to form themselves into families of their own. It is so truly pleasant and creditable a thing for a faithful and attached servant to form a suitable and respectable connexion, and marry away with the goodwill and good wishes of employers and their family, that it is scarcely necessary to intimate that such a person should not be lost sight of. There is, indeed, scarcely a danger of it. In a long and satisfactory connexion between employers and servants, so much mutual esteem has been cherished, such an interchange of sympathy and good offices has been established

and carried on, that the interests of the parties seem interwoven with each other ; a sort of permanent friendship is established. The long-trusted servant cherishes a sort of filial reverence for her good old master and mistress : she speaks of the children of the family, almost as if they were her own ; and the ways and customs of that family seem to her the very acme of perfection. The highest encomium she can pass on a piece of furniture, is to say that it is just like one in her master's house. Should prosperity attend her, she would like above all things for her master and mistress to see how comfortably settled she is ; and if visited by trials and afflictions, it is to her old master and mistress that she would think of turning for counsel, sympathy, and succour. If they cannot help her out of trouble, she is sure they will suggest something that will help her to bear it. And the kindly feeling is reciprocal : she is remembered and spoken of with respect by every member of the family, and held up as a model to younger servants. Her prosperity is rejoiced in ; her trials sympathized with ; and an opportunity of promoting her interests, and those of her family, is not likely to be passed over. Above all, the kindly remembrance and interchange of feeling are cherished if they are sanctified ; if each recognises in the other, kindred in Christ Jesus, fellow pilgrims to a better land, fellow heirs of joys at God's right hand.

## CHAPTER XXII.

### PROVISION FOR SERVANTS IN DECLINING YEARS.

THERE is one more point that must not be overlooked: it is the duty of consideration for faithful servants past labour. It is a sad thing that persons, who for many years have been among the most useful members of the community; who have laboured diligently, while the ability to labour lasted; and who have been moderately careful of their property—at least, have not consumed it on vice and vanity—should be left, in the decline of life, in a destitute and helpless condition. And yet how many such have been driven to accept the tender mercies of a parish poor-house! or, if retaining their independence, doing so at a cost little known but to themselves; maintaining a decency and respectability of appearance, and an air of contentment, while but barely supplied with the common necessities of life; and entire strangers to those little comforts which their feeble state requires, and to which, in their better days, they had been habituated. This ought not to be so; yet so it undoubtedly is to a very great extent. There must be a fault somewhere.

The improvidence of servants in general has already been alluded to with regret, and employers have been entreated to exert their friendly influence in counteracting it, and instilling into them notions of frugality and prudent care. They doubtless might do much more for themselves than they generally do ; but, if they did all that they could, in ordinary cases it would not amount to an entire and sufficient maintenance.

The frequent changes of servants, so sadly prevalent in the present day, are very unfavourable to their realizing a comfortable provision for their declining years. A century ago, perhaps, it was much more common than it is at present, for domestic servants to be taken from a class of society several removes above the very poor. The child of a small farmer was taken into the service of the landlord ; and the household of the opulent manufacturer was supplied from the families of his principal workmen. There was a sort of family respect and family connexion subsisting between the parties. It was reckoned a desirable piece of promotion to get a child into the master's family ; and, when this preferment was once obtained, parental influence was constantly exerted to encourage such propriety of conduct as might give satisfaction, and establish the young person in so advantageous a situation. It was not unfrequently said among parents of the class alluded to, " Oh, it is a great thing to get a child into such a family. If they do but conduct themselves well, it is as good as free land."

Thus stimulated, the young people were likely to endeavour, by good conduct, to give satisfaction to their employers, and to fix themselves in their service. The employers, too, from respect to the parents, were perhaps disposed to think favourably of the children, to bear with their inexperience, and encourage their improvement. This state of things was favourable to long continuance in the same family; and instances were frequent, of servants having filled every department of service, from the lowest to the highest, and continuing in the employ of the same family for two or three generations. They became completely identified with it, and having spent in its service the vigour of their prime, there was comparatively little reason to apprehend that they would be forsaken in their old age, or cast off when their strength began to fail. No; they would be treated with kind consideration; their employment would be rendered less and less laborious, and more confidential: and when they could do but little of an active kind, they would still be retained in the house, if circumstances permitted; or some comfortable asylum would be provided for them, where they would be cheered, to the end of their days, by the frequent visits and kind attentions of those whom they had faithfully served. An annuity or a legacy, together with the personal savings of such a one, would secure from the apprehension of want. The writer well recollects, in early childhood, being taken to visit several such old domestics, and observing with delight the comforts by which they were sur-

rounded. One of them, named Roy, used to say, "My name is *King*, and I have every thing I could desire if I were a Queen." Not less than seven instances are recollected, in which a beloved father personally attended the funerals of old and faithful servants, and fulfilled their dying wishes as to the disposal of their little property; and, in some instances, care had been taken to secure them a provision in case of their surviving him. Nor was this, by any means, a rare instance. No doubt there are similar reminiscences cherished in very many families; though it is a matter of regret that they are of much less frequent occurrence in the present day.

Among the causes of this falling-off in long-standing connexions between masters and servants, may be mentioned the almost entire disappearance of the class of society just now mentioned—little farmers, as well as little shopkeepers and tradespeople: people who carried on a small independent concern, and were content to be in a humble sphere; neither speculating beyond their actual returns, nor employing other hands than those of their own family, either in their house or in their business. If such persons had a son, or a daughter, more than their business actually required, it was considered no degradation, but the most advantageous step that could be taken, to place the supernumerary in respectable domestic service. But now, generally speaking, all the small farms are consolidated into large ones; and small, quiet shops are eclipsed and absorbed by extensive, dashing concerns, and powerful companies; and those who,

in former days, would have carried on business in a small way on their own account, are now filling subordinate stations in the establishments of others. And the rising families of these people, the lads having more education than formerly, are put into shops, warehouses, and counting houses ; and the girls are taught dress-making, millinery, straw work—anything, in short, rather than domestic service, which they look upon as beneath them ; and to which they also object on account of the confinement and subjection it involves ; and, in some instances, solely because they apprehend they should not be permitted to dress as fine as they please. Hence, domestic servants, to a much greater degree than formerly, are taken from the poorer classes of society ; their early training is of a less solid and respectable character ; they think much less about establishing a permanent friendship with their employers, than about getting more liberty, and the means of making a better appearance : and on the first temptation of this kind, they are ready to change their situation. It is very little now, as it was formerly, the boast of a servant, “ My first place was my last.”

Early marriages, too, are much more frequent than formerly. The standard of respectability and comfort in a house of their own was higher than it is now—not so much in the articles required, for manufactured goods are much cheaper—but in the amount of property. It is not often that a pertinacious suitor gets dismissed, as was the follower of Nanny, a truly

respectable servant, at least sixty years ago. "Do you see that big chest? Well, then, I do not intend to marry till I have got that filled with stocks and stores of clothes, and a good scarlet cloak beside; and another chest as big, full of sheets and towelling, and at least twenty pounds in hard money: and I do not want a man dangling at my heels for years while I get it; so, if you want to marry in a hurry, you had better look elsewhere." The prevalence of such a spirit would do much towards securing an independent provision for declining years. It would also tend to keep a servant long in a good situation; and so to establish her in the regard and esteem of her employers, and dispose them to render some permanent reward for long and faithful services.

Then, again, servants are not, as formerly, selected from neighbouring families, well-known to the employers; but come to them as strangers. The connexion, therefore, is the more easily dissolved when a slight cause of dissatisfaction arises, or when either party imagines that they can better themselves by a change. Thus, servants do not grow old in one place; but frequently change, perhaps once in two or three years, perhaps every year: at length, when they apply for a fresh place, to their great surprise, they are objected to as being "too old." They do not find among strangers that spirit of sympathy, kindness, and bearing with feebleness, which they might have calculated upon from persons whom they had served with their youthful vigour and vivacity, and their matured skill



and experience. As they become less and less brisk and smart, they are compelled to take up with an inferior place; and, perhaps, soon get dismissed from it, or find themselves compelled to leave it, because they have not strength for such a situation. Intervals occur between their engagements, by which their little savings, if any, dwindle away, unwonted privations are submitted to, strength more and more declines; and, after a few ineffectual struggles to gain support elsewhere, the poor friendless creature is compelled to seek an asylum in the parish poor-house. This is a heartless prospect to look forward to; and the fact, that thus the career of domestic service is frequently closed, has an unhappy and discouraging influence on persons engaged in that capacity. It is true, it ought to stimulate them, by their own industry, to make provision for the decline of life; but it much more frequently leads to hasty and imprudent marriages, or even to vicious courses. It is no uncommon thing for a female servant to accept the first offer that is made her, and—though the character of the man is by no means such as she can approve, or such as to promise her much happiness—to justify the step she is taking by the remark, “It is a great thing to get the offer of a home; for service is no inheritance.”

It is much to be desired that some measure could be adopted, for making better provision for this class of society, when in the decline of life; something that should encourage them while bearing the heat and burden of the day,

and cheer and solace them as the shades of evening draw around them. Would it not be practicable to form a partly benevolent and partly self-supporting society; not merely to bestow present rewards on meritorious servants, but to secure for them a permanent provision when past labour; affording greater facilities or greater advantages, in proportion to the length of their continuance in one service? If such a scheme could be spiritedly and judiciously carried into effect, it would surely be found that masters and mistresses would be glad to support it; not merely on account of its ultimate object, but also for the comfort of their families, as being a likely means of raising the character of servants, and encouraging them to remain long in a place. Should such a design succeed and prosper, it would admit of valuable extension, by connecting with it an asylum for aged servants, and a temporary home for servants out of place. Meanwhile, humane and Christian employers must feel the obligation to individual effort, in full proportion to the ability which God has given, to promote both the temporal comfort and the spiritual interests of those who have formed a part of their households, and ministered to the comfort of their families.

## CHAPTER XXIII.

### GLEANINGS FROM SCRIPTURE.

THE principles of Scripture, it is hoped, will be found to pervade all the foregoing pages; and frequent reference has been directly made to its authority and its precepts. It seems, however, desirable to collect into one view such portions of the word of God as have a reference to, or bearing upon, the duties of masters and mistresses towards their servants.

1. The universal rule, Matt. vii. 12.

2. Comprehensive directions, Psa. ci.; Eph. vi. 9; Col. iv. 1.

3. Precepts of equity, Lev. xix. 13, 15; Deut. xxiv. 14, 15; Job vii. 2; \* Prov. iii. 27, 28; Jer. xxii. 13; Zech. vii. 9, 10; Matt. xx. 8; James v. 4.

4. Candour, kindness, and moderation in treatment, Lev. xxv. 39—44; Deut. xv. 15, 18; Job xxxi. 13, 14; Eccl. vii. 7—10; Dan. iv. 27; James ii. 8—14.

\* It will be observed, that in some of the passages here referred to, the instruction on this particular subject is conveyed incidentally, and by implication; also, that some of the precepts do not primarily relate to the conduct of employers towards domestic servants, but that the duties of that relation are in full harmony with the spirit of the precept.

5. Oppression, unkindness, and want of sympathy censured, Neh. v.; Job xxxi. 13, 14; Psa. x. 2; lviii. 11; cxlvi. 7; Prov. xiv. 31; Eccl. iv. 1; v. 8; vii. 7; Isa. xlvii. 6, 7; lviii. 5, 6; Jer. xxii. 13, 17; xxxiv. 8—14; Amos viii. 4—7; Hab. ii. 9—13; Zech. vii. 9—11; Mal. iii. 5; James v. 1—4.

6. Claims of servants to religious privileges, and leisure to enjoy them, Exod. xx. 8—10; Deut. vi. 7—9; Lev. xxv. 6.

7. Family religion, Gen. xviii. 19; xxxv. 1—4; Deut. vi. 6—9; xi. 18—21; Josh. xxiv. 15; Ruth ii. 4; 2 Sam. vi. 11, 20; Psa. ci.; Acts x. 2; xii. 12, 13; Rom. xvi. 5; 1 Cor. xvi. 15, 19; Col. iv. 15.

8. Maintenance of family order, Psa. ci; Prov. xxxi. 15, 21, 26, 27; 1 Tim. iii. 4—12.

9. Maintenance of proper authority and direction, Psa. cxii. 5; Prov. xix. 11; xxix. 11; xxxi. 27; Rom. xii. 8.

10. Concern for servants to share our religious privileges and common enjoyments, Deut. xii. 18; xvi. 10—14; xiv. 26; xv. 20; Lev. xxv. 6.

11. Christian communion with servants supposed and regulated, 1 Tim. vi. 1, 2; Philemon.

12. Honour due to servants as men, Job xxxi. 15; Prov. xxii. 2; 1 Pet. ii. 17; James ii. 1—9.

13. Clear directions to be given to servants, Gen. xxvi. 1—8; Psa. cxxiii. 2; Matt. viii. 9.

14. Discretion to be observed in the presence of servants, Eccl. vii. 21, 22.

15. Encouragement due to servants, **Prov.** xiv. 35; xvii. 2; xxvii. 18.

16. Regard for the character of servants, **Lev.** xix. 16; **1 Sam.** xix. 4; **Prov.** xxx. 10.

17. Ready forgiveness, **Matt.** xviii. 21—35; **Philemon**.

Among the examples we have in Scripture, of conduct in masters, good and bad, Abraham was honourably distinguished as the head of a well-instructed and well-disciplined household, **Gen.** xviii. 19; and for generous confidence in a faithful and trustworthy servant, **Gen.** xxiv.

The family of Isaac, and that of his son Jacob, in addition to keeping up the pious observances of their forefather, in family devotion and consecration, stand on record for their attachment to an old and faithful servant, Deborah, the nurse of Rebekah, who accompanied her to Canaan at the time of her marriage. After the death of her mistress, Deborah appears to have been transferred to the family of her son Jacob, with whom she remained till her death, which terminated a faithful and honourable servitude of considerably more than half a century. She was greatly respected, deeply lamented, and honourably buried, by the family whom she had served, at least, in three generations. The mourning family planted an oak, as a simple memorial of the spot of her grave, and called it Allon-bachuth, the oak of weeping, **Gen.** xxiv. 59; xxxv. 8.

Laban was an unjust and ungenerous master; withholding from a faithful servant his just reward; treacherously altering his own proposed

arrangements, with the intention of taking advantage of the man by whose skill, fidelity, and diligence, under the blessing of God, he was prospered exceedingly; and even grudging a small share in the success that crowned his labours: but the God of the oppressed took the matter into his own hands, and liberally rewarded the injured servant, and in due time opened a way for his removal from his unjust master, Gen. xxx., xxxi.

Potiphar was a rash, inconsiderate master; perhaps very generous, but very hasty. He erred first, in placing too much power in the hands of even a good servant; and then, in hastily admitting a false accusation against him, and, without giving an opportunity of vindicating his innocence, in unjustly committing him to prison, Gen. xxxix.

Pharaoh was a cruel, unjust, and oppressive master, who laid on his servants more than they were able to perform, and withheld from them proper supplies, Exod. v.

Joshua was a good master; and, like a consistently pious man, he employed his influence in promoting the best interests of his servants. "As for me and my house, we will serve the Lord," Josh. xxiv. 15.

Boaz was distinguished by liberality, kindness, and affability to his servants; and he was blessed with servants who made his interests their own. The excellences of both parties were sustained by a spirit of genuine piety, Ruth ii.

David was a faithful servant, and then a good master, judicious in the choice of his servants,

Psa. ci. ; kindly concerned about their comfort, 1 Sam. xxv. 8 ; and when most occupied with public and sacred concerns, not neglecting his duty to his household, 2 Sam. vi. 20.

Obed-edom was distinguished as the pious head of a family. He esteemed it his honour to entertain the ark of God, and God blessed all the house of Obed-edom for the ark's sake, 2 Sam. vi. 11.

Saul was a bad master ; he suffered an evil and malignant spirit to rage against a good and faithful servant, 2 Sam. xix. 4.

Nabal was a churlish, niggardly master, and exposed himself to the contempt of his servants. His wife Abigail was as much distinguished for her discretion, liberality, and conscientiousness. Their characters are strikingly contrasted, 1 Sam. xxv.

The Amalekite is branded as a cruel, hard-hearted master, who when a servant fell sick, left him to perish, 1 Sam. xxx. 13.

Solomon was a good master, and among all his endowments, acquirements, magnificence, and splendour, which so amazed and delighted his illustrious visitor, the queen of Sheba, this was not the least admired—the happiness of his servants, and the privilege they enjoyed as witnesses of his piety and wisdom, 1 Kings x. 8.

The virtuous woman described by Solomon—a description which appears to have been drawn from a living character—was a good mistress ; distinguished by industry, prudence, discretion, well-regulated authority, diligent superintendence, and liberal kindness, Prov. xxxi. 10—31.

Elijah was a good master, and blessed with a good, faithful, affectionate, and pious servant, whose privilege it was to attend his honoured master to the close of his earthly career, and to receive his parting benediction, 2 Kings ii.

Elisha, though a good master, was troubled with a wicked and treacherous servant. His faithful reproof to Gehazi is an example of the just concern that ought to be cherished by all pious masters and mistresses, lest the cause of religion should be injured by the misconduct of their servants, 2 Kings iv., v.

Naaman, the Syrian general, as a master was distinguished by affability, condescension, and reasonableness. His habitual kindness had evidently endeared him to his servants, and given them an interest in his welfare. He did not despise the information given by "a little captive maid" of the house of Israel, by which he was introduced to the knowledge of a prophet of the Lord. He did not reject the respectful remonstrance of his servants when he was about to deprive himself of the benefit of this introduction; but he humbled himself, both to learn from his inferiors in station, and to submit to the simple directions of the prophet, 2 Kings v.

Artaxerxes (Ahasuerus) discovered a kind and considerate sympathy with the sorrows of a faithful servant, and readily and liberally granted him such indulgences and assistance as the case required, Neh. ii. 1—8.

Job was a kind and considerate master; and the consciousness of having, in the time of his prosperity, treated his servants with humanity,



was a source of satisfaction to him in his adversity, Job xxxi. 13—15.

The centurion was a good master: he had a kind regard for his servants, gave them clear directions as to what he required of them, was satisfied with their obedience, discovered a humane and tender sympathy for them in affliction, and commended them in prayer to the gracious Saviour, Matt. viii. 5—13; Luke vii. 1—10.

Cornelius the centurion, was also distinguished as a good master, and a pious and benevolent man; maintaining family religion, making choice of godly servants, treating them with kindness, and desirous of bringing all the household to share with him the privileges of the gospel in general, and especially, a knowledge of the way of salvation by Jesus Christ, Acts x.

Several pious heads of families are more or less distinguished for the maintenance of family religion, and the participation of the members of their household in their piety and their privileges. See the account of Mary the mother of Mark, and her maid Rhoda, Acts xii. 12—14; of Lydia and her household, Acts xvi. 14, 15, 40; the jailor and his household, Acts xvi. 32—34; Paul's salutation to Aquila and Priscilla, in whose house he had long dwelt, Acts xviii. 2, 3; Rom. xvi. 3—5; 1 Cor. xvi. 19; Nymphas, Col. iv. 15; Onesephorus, 2 Tim. i. 16—18; Philem.; and Stephanas, 1 Cor. xvi. 15—18: see also Rom. xvi. 14, 15.

## CHAPTER XXIV.

### ANECDOTES OF MASTERS, MISTRESSES, AND SERVANTS.

#### GENEROSITY.

PHILIP MELANCTHON, who is universally known as one of the reformers, was highly esteemed for his great generosity. Indeed, his friends were astonished at his liberality, and wondered how, with his small means, he could afford to give so much in charity. It appears to have been principally owing to the care and good management of an excellent and faithful servant named John, a native of Sweden. The whole duty of provisioning the family was entrusted to this domestic, whose care, assiduity, and prudence, amply justified the unbounded confidence reposed in him. He made the concerns of the family his own, avoiding all needless expenditure, and watching with a jealous eye his master's property. He was also the first instructor of the children during their infancy. John grew old in his master's service, and expired in his house amidst the affectionate regrets of the whole family. During a service of thirty-four years, how much usefulness was effected by honest

John, and by his master through his instrumentality ! Melancthon invited the students of the university to attend the funeral of his faithful servant, delivered an oration over his grave, and composed a Latin epitaph for his tombstone, of which the following is a translation :—

“ Here, at a distance from his native land,  
Came honest John, at Philip's first command :  
Companion of his exile, doubly dear,  
Who in a servant found a friend sincere ;  
And more than friend—a man of faith and prayer,  
Assiduous soother of his master's care.  
Here to the worms his lifeless body's given,  
But his immortal soul sees God in heaven.”

#### FAMILY WORSHIP.

In the life of Philip Henry, it is said, that he and his wife constantly prayed together, morning and evening. He made conscience of closet worship, and abounded in it. It was the caution and advice which he frequently gave to his children and friends, “ Be sure you look to your secret duty ; keep that up, whatever you do : the soul cannot prosper in the neglect of it. Apostacy generally begins at the closet door.” Besides these, he was uniform, steady, and constant in family worship, from the time he was first called to the charge of a family, to his dying day. He would say, “ If the worship of God be not in the house, write, ‘ Lord, have mercy on us,’\* on the door ; for there is a plague, a curse in it.”

\* This inscription was put on the doors of houses in which the plague appeared.

Sir Thomas Abney was, it is well known, the beloved friend of the celebrated Dr. Watts, who found in his house an asylum for more than thirty-six years. The knight was not more distinguished by his hospitality than his piety. Neither business nor pleasure interrupted his observance of public and domestic worship. Of this a remarkable instance is recorded. Upon the evening of the day that he entered on his office as lord mayor of London, without any notice, he withdrew from the public assembly at Guildhall after supper, went to his house, there performed family worship, and then returned to the company.

One morning, during the visit of Baron de Stael to England, he went very early to the house of Mr. —, who had promised to aid him in the purchase of some horses, for his experimental farm at Coppet. He was introduced, and was on the point of entering on some details, highly interesting to two friends of agriculture, when his host, apologizing, requested permission to leave him for one half-hour only, and invited him to pass the time in turning over some pamphlets and engravings which were lying on the table. Possessing an extreme delicacy on every occasion in which he might be the cause of the smallest inconvenience to others, M. de Stael expressed his grief that he had come at so early an hour, and thus made his friend explain himself. "You must know," said he, "that this is our hour for family worship; my family and servants are assembled, and are waiting for me.

Excuse my leaving you ; as soon as this duty, which we never omit, is performed, I will return to you." "I have a favour to ask," replied M. de Stael ; "should I be intruding if I requested permission to join your family, and engage with you in this sacred duty ?" The request, made with much eagerness, was granted with pleasure ; and he witnessed the serious and edifying manner in which all the assembly listened to the reading, and joined in the prayers offered up by the master of the house. "How precious to me," said M. de Stael, "were the delightful moments I passed in the bosom of that happy family, where I had hoped for nothing but advice in the purchase of horses !" The baron spoke, also, with very particular pleasure, of a sabbath he passed in the family of Mr. Wilberforce ; and the state of his mind, as it respected the knowledge of Christianity and religious feeling, rendered these visits of real and lasting use to him.

A pious tradesman, conversing with a minister on family worship, related the following instructive circumstances respecting himself :—

When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening, every individual of my family was ordered always to be present ; nor would I allow my apprentices to be absent on any account. In a few years, the advantages of these engage-

ments manifestly appeared ; the blessings of the upper and nether springs followed me ; while health and happiness attended my family, and prosperity my business. At length, such was the rapid increase of my trade, and the importance of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty ; but, at length, worldly interests prevailed so far as to induce me to excuse the attendance of my apprentices, and, not long after, it was deemed advisable, for the more eager prosecution of business, to make the prayer with my wife, when we rose in the morning, suffice for the day.

Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron ; when it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject ; it was couched in the most affectionate and respectful terms : but judge of my surprise and confusion, when I read these words : “ O, my dear master, never,

never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! O sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of 'Christ in me, the hope of glory.' O sir, permit me to say, Never, never neglect those precious engagements: you have yet a family and more apprentices; may your house be the birth-place of their souls!" I could read no further; every line flashed condemnation in my face. I trembled, I shuddered, I was alarmed lest the blood of my children and apprentices should be demanded at my soul-murdering hands.

Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, and a sense of blood-bought pardon was obtained. I immediately flew to my family, presented them before the Lord, and from that day to the present I have been faithful; and am determined, through grace, that whenever my business becomes so large as to interrupt family prayer, I will give up the superfluous part of my business, and retain my devotion: better to lose a few shillings, than become the deliberate murderer of my family, and the instrument of ruin to my own soul.

## OBSERVANCE OF THE SABBATH.

The great Judge Hale, in writing to his children on the duties they were called to observe, thus speaks of the sabbath :—"I have by long and sound experience found, that the due observance of this day, and the duties of it, hath been of singular comfort and advantage to me. The observance of this day hath ever had joined to it a blessing upon the rest of my time ; and the week that hath been so begun hath been blessed and prospered to me : and, on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments ; so that I could easily make an estimate of my successes the week following, by the manner of my passing this day. And this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

## HUMANITY.

There are often little tendencies to cruelty shown by children, which a wise and cautious parent will endeavour to weaken and destroy. Queen Caroline, one day observing that her daughter, the Princess of Orange, had kept one of the ladies of the court so long standing, while she was talking to her on some trivial subject, that she was almost ready to faint, resolved to give her a practical reproof for her unsuitable behaviour. When the princess, therefore, came in the evening, as usual, to read to her, and was drawing herself a chair to sit down, the queen



said, "No, my dear, you must not sit at present; for I intend to make you stand this evening as long as you suffered Lady —— to remain to-day in the same posture. She is a woman of the first quality; but had she been a nursery-maid, you should have remembered that she was a human being as well as yourself."

"NOT AT HOME."

Bishop Atterbury was once addressed by some of his right reverend coadjutors to the following effect: "My Lord, why will you not suffer your servants to deny you, when you do not care to see company? It is not a lie for them to say your lordship is not at home, for it deceives no one; every body knowing it means only, that your lordship is busy." He replied, "My lords, if it is (which I doubt) consistent with sincerity, yet I am sure it is not consistent with that sincerity which becomes a Christian bishop." What a curious argument it is, that because a falsehood should be known to be such by those who hear it, they are bound to receive it as a truth, or to believe there is no guilt in uttering it?

At a meeting of an auxiliary Bible Society, in London, Mr. Dudley related that a friend of his, who had subscribed a guinea a-year to one of the Southwark societies, and whose servants had also become members of it, intimated to him that he could no longer give his support to such societies. On being asked the reason, he replied, that they had ruined his servants: he had had one of the best women-servants in the world;

but, on a late occasion, when he wished to be denied to a person who called, and desired her to say he was not at home, she told him she could not say so. "Why so?" said he. "I have read my Bible," she replied, "and cannot tell a lie." Mr. Dudley, however, on conversing with his friend, who was a man of sense, convinced him that he was wrong in supposing the Bible had ruined his servant. It was far more probable that she who was taught to tell lies *for* him, would soon learn to tell lies *to* him. His friend, instead of withdrawing his subscription, immediately doubled it.

THE PIOUS MAID-SERVANT PROTECTED BY KING  
GEORGE III.

There was an inferior servant in the family of this monarch, who was truly pious, and could not join the other servants in their festivities of singing and dancing, and playing at cards; and their dislike to her had influenced a superior to dismiss her at a very short notice, paying her a month's wages. She had packed up her things ready to depart, and was coming down stairs with her trunk and a bundle, when she was met by the king, who asked her where she was going with them. She informed his majesty that she had been dismissed his service. He asked what she had done to occasion her quitting. To which she replied, that she could not conscientiously join the other servants in their entertainments, in consequence of which it was considered that she interfered with their comforts, and she was discharged. His majesty

said, no one should be so discharged who had done no wrong. He inquired into the case, and reinstated her.

#### FORGIVENESS OF INJURY.

A gentleman had a garden in which he took great delight. It was surrounded by the cottages of his tenants and labourers, to whom he justly looked as to the protectors of his property, and felt secure, inasmuch as no person could approach his premises but through theirs. He had for some days watched the progress of a fine bed of tulips. "To-morrow," said he, "they will be in full perfection," and he invited a company of friends to witness the display of their beauties. In the morning he hastened to the spot; but, to his utter astonishment, the whole bed was a scene of shrivelled desolation. Some unaccountable influence had withered every stem, and each flower lay prostrate and fading on the ground.

A short time afterwards, a bed of ranunculuses shared the same fate; and, in succession, several other choice and favourite productions. At length, the gentleman became persuaded that the destruction did not proceed from any natural cause, such as blight or lightning, but that it must have been occasioned by the intentional mischief of some treacherous and malignant individual who had access to the grounds. He resolved therefore to watch, and engaged a friend to accompany him for that purpose. After remaining in their station for some time, they saw a person come out of one of the

cottages, and apply some destructive preparation to the roots of such flowers as were advancing to blossom. The gentleman at once recognised him as a workman whom, a few weeks before, he had had occasion to reprove, and who thus malignantly gratified his resentment. His friend strongly urged that the offender should be prosecuted, and offered to bear witness against him. But the proprietor replied, "No; I am much obliged by your kindness in remaining with me; I have ascertained the author of the mischief, and am satisfied; I must use another method of dealing with him."

In the morning, the gentleman ordered his servant to purchase a fine joint of meat, and carry it to the cottage of this man, desiring he would enjoy it with his family. This treatment, so contrary to his deserts and expectations, proved the means of effectually humbling and softening his stubborn and malignant heart. The offender presented himself before his injured master, freely confessed his guilt, implored forgiveness, and proved, from that day forward, a most faithful, diligent, and devoted servant. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good," Rom. xii. 20, 21.

**A PIOUS SERVANT MADE A BLESSING IN A FAMILY.**

A Christian maid-servant was placed in a family, the members of which, when she entered it, were strangers to the influence of true

religion. Several young ladies were the objects of her charge. Frequently, in the evening, when they were retiring to rest, she proposed to read to them, a portion of the word of God ; and though they had no taste for such an employment, as she was a favourite with the family, on account of her uniformly amiable temper and accommodating manners, they were willing to listen to her. For a long period they heard what she read with much indifference. In course of time, however, she was taken ill, and died. During the whole of her illness she was eminently supported by the faith of the gospel, and the peace it bestows, and at last closed her eyes animated by the hope of eternal life.

The high degree of consolation she experienced on her death-bed, recalled to the recollection of her young ladies, after she was gone, some of those truths she used to read to them from the Scriptures. They then began to see their vast importance, and gradually the greater part of a formerly gay and thoughtless family embraced the gospel, and were eminently distinguished for living under its influence. What a fulness of holy joy is thus prepared for this honoured maid-servant at the resurrection of the just, when she shall not only meet before the throne, those to whom she was more immediately useful by her active services in life, and especially by her exemplary death ; but also all who, in every subsequent age, even to the remotest period, shall receive spiritual benefit through her instrumentality !

## REPROOF OF A SERVANT WELL RECEIVED.

Whatever station we may be called to fill in society, we may be useful, if we are disposed to be so. By industry, piety, and prudence, we may recommend the religion of Jesus to those who have been previously opposed to it. Many servants have been eminently useful in promoting the spiritual advantage of their superiors. We refer now to the case of the late Rev. John Fletcher, of Madeley, as an instance in point.

When this gentleman was residing, as a tutor, in the family of Thomas Hill, Esq., of Tern Hall, in Shropshire, though he felt the importance of religion, he was far from being an open and decided servant of Christ. On one sabbath evening, a servant coming into his room to make up his fire, observed he was writing music, and looking at him with serious concern, said, "Sir, I am sorry to see you so employed on the Lord's day." At first his pride was offended, and his resentment excited, at being reproved by a servant; but, upon reflection, he felt that the reproof was just. He immediately put away his music, and from that hour became a strict observer of the Lord's day.

## A CASUAL WORD BLESSED TO A SERVANT.

The Hon. and Rev. W. B. Cadogan, an excellent clergyman at Reading, having been informed that a lady in that town was a pious woman, wished to cultivate her acquaintance, and took an opportunity of calling at her house.

On being introduced to the room where she was sitting, he apologized for his intrusion as a stranger, but hoping that he had the happiness of addressing one who was a child of God, and a sister in Christ Jesus, he anticipated both pleasure and profit from mutual intercourse. These words excited the attention, and impressed the heart of the servant, who had shown Mr. C. into the room. She retired, wondering what these things meant—"a child of God!—a sister in Christ Jesus!"—and was led anxiously to inquire, "Am I child of God? or is there any possibility of my becoming so?" She retired to her chamber, and for the first time in her life poured out her heart in humble prayer, that she might be taught what at present she little understood, and might become the character she considered so honourable and desirable. Her impression proved abiding, and to old age she exemplified the Christian character. What good may arise, under the blessing of God, from a single pious expression!

INFLUENCE OF CONSISTENT PIETY ON A WICKED  
SERVANT.

The late Rev. R. Hill had great reason to rejoice in the consistent lives and zealous devotedness to God of many of his converts at Wotton-under-Edge. There was among them a Mr. Rugg, of a piety so deep, and of a life so useful and unblemished, that even his enemies admired and were awed by his character. Mr. Hill used to say of him, that he was one of the most com-

plete Christians he ever met with. Connected with him was an extraordinary fact, illustrative of God's care of his people. Mr. Hill's gardener, at Wotton, who had always passed for an honest, quiet sort of man, was at length discovered to have been the perpetrator of burglaries, and other daring robberies in the neighbourhood, though he had, till caught in the fact, never been even suspected. He was tried at Gloucester, condemned, and executed. It need scarcely be said that his master visited him in jail. During his interviews with him there, he confessed the many crimes of which he had been guilty. "How was it, William," he inquired, "that you never robbed me, when you had such an abundant opportunity?" "Sir," replied he, "do you recollect the juniper bush on the border against the dining room? I have many times hid under it at night, intending, which I could easily have done, to get into the house and plunder it; but, sir, I was afraid; something said to me, He is a man of God, it is a house of prayer; if I break in there, I shall surely be found out; so I never could pluck up courage to attempt it." In another conversation he told him, "Sir, I well knew that old Mr. Rugg was in the habit of carrying a deal of money in his pocket; time after time have I hid behind the hedge of the lane leading to his house; he has passed within a yard of me, when going home from the prayer meeting; again and again, I could not stir; I durst not touch so holy a man. I was afraid. I always began trembling as soon



as he came near me; and I gave up the thought altogether, for I knew he was a holy man." This is a fact which well assures us that God, our sun, is a shield too.

CAUTION IN REFERENCE TO RETAINING THE  
PROPERTY OF SERVANTS.

The widow of a captain, a lady of good property, resided many years in the town of H., attended by one maid-servant, who had grown old in her employ. The writer, when little more than a child, used frequently to spend an hour with the old lady, who lived next door, reading to her, and looking over her foreign curiosities, of which she had a large collection. In the course of these visits she had frequently mentioned that Sally had not received a farthing of wages for upwards of eleven years; that she never needed to purchase clothes, as she was always supplied by those which her mistress had laid aside, and that she always desired her to take care of her wages, (ten guineas per annum,) to support her when she should grow old. The old lady died suddenly, and left no will. As she had been married from a humble class of society, and a distant part of the country, and had not kept up intercourse with her relatives, it was not known whether she had any. The authorities of the town, therefore, took charge of the house, and sealed up all property, while advertisements were issued in quest of heirs. The situation of poor old Sally was very forlorn and destitute, and would have been much more so when she came to the know-

ledge that she had no legal claim for more than a year's wages ; but the young visitor of her late mistress was allowed to make affidavit of what she knew about the money being deposited with the old lady, and of her intention to provide for her. Sally was fairly warned that this was nothing to rely on ; however, the mayor, town clerk, and clergyman, all engaged to represent the matter to any claimants on the property who might appear. After several months some distant relatives were found, and their claims to the property established. The accession was quite unexpected to them, as they had scarcely heard of the person from whom it descended, or at least knew nothing of what had become of her. The case of the poor servant was so represented to them, that they were induced to pay her the amount of her wages, with interest, which comfortably provided for her remaining years.

#### GRATITUDE AND GENEROSITY IN SERVANTS.

It certainly becomes all who have received favours from others, to manifest their gratitude by showing kindness, when opportunity presents itself, to those who have conferred them. It is gratifying to record instances of this kind. During the severe distress which, a few years ago, visited some of the bankers and merchants of London, a man, who had lived several years in the service of one of them, sent a note to his former master to this effect :—" Sir, I formerly lived some years in your father's family, and a few in your own. I saved seven hundred

pounds. Can it be made of any use to you ? If it can, it is yours : take it."

Reader, you have received many blessings, both from God and from man ; what are your feelings in reference to them ?

Dr. L—, a respectable gentleman, was confined for some time in the King's Bench Prison ; while his fortune, on account of a law-suit, was unjustly withheld from him. During this distress, he was obliged to tell his negro servant, that, however painful to his feelings, they must part ; his difficulties being so great, that he was unable to provide for him the necessaries of life. The negro, well known in the King's Bench Prison by the name of Bob, replied, " No, master, we will never part. Many a year have you kept me ; and now I will keep you." Accordingly, Bob went out to work as a day-labourer ; and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for the support of them both, until, the law-suit being ended, Dr. L. became possessed of a large fortune. He settled a handsome sum on his faithful servant.

A lady, residing at the Mauritius, many years ago, emancipated a slave, whose good conduct and fidelity she wished to reward : being in affluent circumstances, she gave him, with his freedom, a sum of money which enabled him to establish himself in business ; and, being very industrious and economical, he soon became rich enough to purchase a small estate in the country,

whither he retired with his family. Years passed away; and, whilst he was rapidly accumulating money, his former mistress was sinking into poverty: misfortune had overtaken her, and she found herself, in old age, poor, solitary, neglected, and in want of the common necessities of life. This man heard of her unhappy condition, and immediately came to the town, and sought her out in her humble abode. With the utmost respect he expressed his concern at finding his honoured lady in so reduced a state, and implored her to come to his estate, and allow him the gratification of providing for her future comforts.

The lady was much affected at the feeling evinced by her old servant, but declined his offer. He could not, however, be prevailed on to relinquish his design. "My good mistress," said he, "oblige me by accepting my services; when you were rich, you were kind to me; you gave me freedom and money, with which, through God's blessing, I have been enabled to make myself comfortable in life; and now I only do my duty in asking you to share my prosperity when you are in need." His urgent entreaties at length prevailed, and the lady was conveyed, in his palanquin, to the comfortable and well-furnished apartments assigned to her by his grateful care. His wife and daughters received her with the utmost respect, and always showed, by their conduct, that they considered themselves her servants. Deserted by those who had been her equals in station, and who had professed themselves her friends whilst she was

in affluence, this lady passed the remainder of her days in comfort and ease, amid those who had once been her dependants.

When Mrs. Talbot, widow of an excellent clergyman at Reading, returned to that town, after the death of her husband, finding her circumstances so narrow that she could not afford to retain one servant, and scarcely knew how to live herself, she called the maid-servant, and told her that they must part, as she could no longer support an establishment. "No," replied the faithful maid, "I will never leave you; nor shall you ever want a servant, or anything else, while I live. I will maintain you with my own hands, and wait on you while you live." An affecting scene ensued. As soon as the mistress and her excellent servant had in some degree recovered their composure, Mrs. Talbot desired the latter to send to her, Joseph, the man-servant, to whom she expressed herself in a similar manner, that they must part, as she had no longer the means of keeping servants. Joseph, with eyes full of tears, replied, "No, madam, I will never leave you; nor shall you want a servant while I live, nor want anything that my labour can procure. I can very well maintain you, and myself too, by my labour."

The Hon. and Rev. W. B. Cadogan, rector of the church of which Mr. Talbot had been the curate, hearing of the good conduct of the servants towards their mistress, made Joseph his parish clerk, which brought him in about 20l.

a year. Soon afterwards Joseph married his fellow servant. They had one son, who is, or was, a clergyman in the neighbourhood of Oxford.

A relation of Mrs. Talbot, hearing of her embarrassed circumstances, and being a person of ample fortune, settled on her a handsome annuity for life, and her faithful servants remained with her to the end of her days.

A complete reverse having taken place in a gentleman's circumstances, by his too great readiness to lend his money to those who deceived him, he was obliged, in his old age, to dismiss all his domestics. It was, however, his happiness to have one among them, who, knowing the case, said to him with tears, "I have now, sir, been your servant five-and-twenty years; I have always honoured and respected you; you have treated me with the kindness of a master, a father, and a friend; I have saved some scores of pounds in your service, that I might be comfortable in my old age; but I cannot live in peace while I see you in distress: to you, under the good care of Providence, I owe my life; to you I am indebted for much good instruction, and for the salvation of my soul. I beg you will accept of my purse, and all it contains. He that feedeth the ravens, and letteth not a sparrow fall unheeded to the ground, will not forsake me. I am yet able for service; suffer me to attend your fortunes, and be your servant still." She drew tears from

her old master, by these and other affectionate expressions; he wept at her generosity, and accepted her offers of service.

Now, reader, mark the result, and be encouraged to every act of kindness to others within your power, especially to those from whom you have derived your best enjoyments, and who may have seen better days. Not long after she had resumed her place, a relation of her master died, and left him a good fortune. How must this rejoice the heart of a servant so attached! But one particular yet remains: when her master died, he bequeathed this faithful servant a comfortable maintenance.

It ought to be impressed on the minds of servants, that, in studying the interests of the families in which Providence has placed them, they are generally promoting their own.

FILIAL DUTY REWARDED, AND CHRISTIAN LIBERALITY REMUNERATED.

*Extracted from the Life of the Rev. T. Scott.*

My resources were aided just at this time, by a very unexpected legacy, the circumstances attending which may deserve to be explained; as the whole formed a remarkable illustration of the text, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again," Prov. xix. 17.

Some years before, I had become acquainted, as a minister, with a female servant, of whose character I entertained a high opinion, and who was reduced by disease, justly deemed

incurable, to the painful necessity of going into a London workhouse, (where the society must be peculiarly distressing to pious persons,) unless some charitable provision could, in another way, be made for her. As I was entrusted by affluent and liberal friends with money for such purposes, I proposed to support her for a time, till further medical means could be tried. Her case, however, was soon given up, as beyond the reach of medicine; and it was thought she could not long survive. Her situation became known to some families in which she had lived; and, with the prospect of aid from them, I received her into my house, and undertook her support. From one family in particular, in which she was greatly respected, I received at least ten pounds a year on her account. This, with some other helps, enabled me to maintain her, without any improper expense to myself. Thus things proceeded, till I was preparing to leave London, by building a house on my living; when one of the family just mentioned, to whom I was known chiefly by means of this poor woman, died, and left me a legacy of 200*l*. I still received, for several years, the usual aid for her support, and, at the decease of another of the family, a further sum of 40*l*. Thus I have had the privilege, and at little charge, for at least seventeen or eighteen years, of preserving from very great distress, a poor suffering diseased person, whom, I doubt not, the Saviour and Judge of the world will own, at the great day of final retribution, as intimately related to himself, and the heir of his



kingdom, Matt. xxv. 34—40; Mark iii. 34, 35. I would further observe, that this is the person, who was described in the "Christian Observer," for July, 1803, page 416, as having expended all her savings, made in service, upon her aged and distressed parents, in the confidence that God would raise her up friends, in case the time should come when she should not be able to maintain herself. Such instances of the faithfulness of God to those who trust his providence, while they obey his commands, seem peculiarly worthy to be had in remembrance.

At the time Mr. Scott's memoir was written, this person was still living, and under the care of the family: the biographer observes concerning her: "Such are her fervent and affectionate piety, her cheerfulness, and the consistency of her temper and conduct, and (we are sure) the earnestness of her prayers for all about her, that though she is unable to walk up and down stairs, or to get to church except by being carried; yet her presence is esteemed a privilege, by servants, as well as by master and mistress, among those who have received her under her roof."

— had been many years a faithful servant in the family of A. R., Esq., an eccentric and miserly old gentleman. On her marrying away, her master expressed his full approbation of her conduct; but said, that instead of making her a wedding present, he should settle 10*l.* a-year for life on herself and on her eldest child. The old gentleman died soon afterwards, when

she came into possession of her annuity, as did also her eldest child, a daughter. The daughter received it for more than fifty years. This daughter was of an active, industrious turn, quite able to maintain herself by her labour, and quite disposed to do so. Being also moderate in her desires and expenses, and desirous of doing good as long as her ability lasted, she constantly devoted her little annuity to the propagation of the gospel in various ways. At length, it pleased Providence to visit her with family trials and change of circumstances, and she had little more than her annuity to depend on. She met with an accident, which entirely disabled her from work, and confined her as a cripple the remainder of her days. There was no prospect of her recovery; but as her health was good, there was every probability that she might linger in a state of suffering for many years. Long afflictions had involved her in debt, a circumstance which pressed heavily on her mind, and her prospects for this life were very gloomy. She was, however, enabled to exercise faith and resignation, being fully assured that all the ways of God were right, and wise, and kind, however mysterious; and that He whom she had served from her youth would not forsake her grey hairs. Such were her solitary musings, and such her firm supports, when a gentleman called on her to pay her the annuity. This seasonable, though not unexpected supply, excited the good woman's lively gratitude, and inspired her with a cheerful feeling. "Well," thought she, "hitherto the

Lord has helped ; I do receive at his bountiful and faithful hand, day by day, my daily bread, and no good thing has failed me of all that he has spoken." Having taken her receipt, the gentleman proceeded to say, that the trustees were tired of keeping open the accounts of the old gentleman's estate, which might now be entirely closed but for this one little annuity. They had, therefore, resolved to purchase such an annuity for her in a life insurance, and were about immediately to do so, "unless," he added, "you like to take the chance upon yourself: it will cost us ninety pounds to secure the annuity to you ; if you choose to take the ninety pounds, and give me a discharge, there is an end of the transaction." To this proposal she agreed. She immediately received the money, and discharged all her little debts, which was an unspeakable relief to her mind. The remainder of the money amply supported her to the close of her life, for she died within a year ; and enough was left to discharge her funeral expenses, and provide her relatives with mourning. This pious woman had honoured the Lord with her little substance, in preference to either spending or providing for herself, and God was not unrighteous to forget her work and labour of love. "O fear the Lord, ye his saints : for there is no want to them that fear him. The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good thing," Psa. xxxiv. 8, 9.

## OLD MARY.

Mary was not always old: some thirty, or perhaps nearer forty years, ago she was the young servant of a highly respectable and pious family in the city. Her master, at that time, held a confidential situation in an extensive wholesale house. Mary assisted her mistress in nursing and bringing up all the children, whom she loved almost as her own.

After some years, Mary's master having been eminently faithful in a subordinate sphere, and greatly prospered in his worldly circumstances, opened a concern on his own account, and removed with his family to another part of the city. There they had another servant to assist in the work of the house; but Mary was the confidential manager. In course of years the family removed to a country residence, at a short distance from town; the head of the family, and his sons, as they attained an age to take part in the business, going daily to the city, and returning in the evening. Mary was now left in the house to provide for and wait upon her master and young masters, which she performed with great fidelity and discretion. She was, moreover, left at night in the entire charge of the premises, containing stock of great value. A boy slept in the house; but Mary was the person entrusted to lock up and see that every thing was safe. The confidence of her employers in her integrity must have been very great; for, had she not been faithful, she might have injured them to a very large amount,

without danger of detection. Her care was equal to her fidelity, especially in giving an exact account of messages left by any person calling on business ; and also in attending to the health and comfort of her employers. Mary was emphatically one who did service with goodwill, as unto the Lord, and not unto men.

But Mary's health and strength began to fail. In the winter she was troubled with cough and shortness of breath ; and she could scarcely reach the top of the lofty house without stopping once or twice to rest on the stairs. Her kind employers observed her sufferings, procured medical advice for her, and endeavoured to persuade her to retire, for a time at least, to their country house, and try the effect of change of air and repose. But, no ; she could not sleep out of the city : she should have no peace, for thinking that the person left in the house might not take proper care of fire ; or the house might be robbed ; and a new comer would not know the sound of the doors and windows as she should : besides, spring was coming, and she should soon be better. It was kindly proposed to help her, by engaging a girl to fetch and carry, and do whatever might be laborious to her. This she consented to try ; but soon gave up, saying it was more care to her to look after another person, than to do the work herself. Thus matters went on for several years, until her feebleness became so extreme, that it was truly painful to see her move about. Her excellent master, at length, kindly insisted on her giving up. He engaged for her a comfortable home very

near his country residence, with full permission to come there as often as she pleased and take her meals. He has, moreover, settled upon her 20*l.* a year for life. A few weeks ago the writer saw old Mary, much recruited in health and strength, and overwhelmed with gratitude to her kind benefactors, and to Him in whose service she and they have so long delighted ; and who has inclined and enabled them thus liberally to provide for the comfort of her declining days.

## PIOUS SOLICITUDE.

A near relative of the writer was for many months confined to the bed of languishing, in consequence both of severe disease and the fracture of a limb, which proved the occasion of her death. This pious and excellent lady, during her long and sleepless nights, used to call to remembrance the occurrences and connexions of former days. This sometimes led to her inquiring after, and endeavouring to be useful to, individuals who had for years been lost sight of. On one occasion she was for several nights perplexed with thinking of a servant who had more than twenty years before resided about a year in the family. She could not recall the name or connexions of this person ; but no sooner was she at any time left alone, than some indefinite recollections presented themselves to her mind, and inspired a restless desire to find her out, and make some attempt to do her good. When visited by the writer, she took an early opportunity of asking if she remembered the

person. It happened that her recollection enabled her readily to answer the inquiries ; and, from the clue thus furnished, the residence and circumstances of the person were soon found out. The sufferer immediately addressed to her a suitable letter, and sent some good books and other small presents. From what has since transpired, there is reason to hope that this effort was not in vain.

THE CONSOLATIONS OF A PIOUS MISTRESS A  
BLESSING TO A SERVANT.

The sufferer above alluded to, had a particular aversion to any one sitting up in her room, and happily it was not necessary. During her long affliction her nightly wants were few, and were kindly ministered to by a faithful and attached servant. The unwearied and disinterested attentions of this worthy young woman secured the lasting esteem and gratitude of a family capable of appreciating services that can never be procured by money. It was their fervent prayer that the hallowed recollections of that chamber of sickness might be a source of consolation and benefit to her own soul, and that when her day of affliction should come, the Lord, by the instrumentality of kindness like her own, and by the inspiration of consolations like those she had witnessed, might strengthen her on the bed of languishing. Their prayer was heard and answered. The beginning of a work of grace on her soul was traced to the period of her attendance on that pious sufferer. She remained some years longer in the family, adorn-

ing the doctrine of God her Saviour in all things ; and again and again attending in the chamber of affliction and death, which in each instance was none other than the house of God, and the gate of heaven. At length, she married away in great credit, and for a few years lived very happily with a pious and affectionate partner. But she was visited with a painful and lingering disease, an affection of the hip and spine, which, after much suffering, terminated in her death. She richly enjoyed the consolations of the gospel, and often spoke with peculiar gratitude of the sick chamber she had formerly attended, calling it the school in which she learned resignation and faith ; and observing the signal mercy of God in permitting her to enjoy that privilege, to prepare her for the affliction through which it was his wise and gracious design afterwards to bring her.



## CHAPTER XXV.

### CLOSING CONSIDERATIONS.

HAVING thus, though but imperfectly, considered the duties and obligations resting upon employers towards their servants, perhaps the best and most exemplary masters and mistresses will be most ready to reproach themselves for their neglect and short-comings, and to say, "We are verily guilty concerning our brother," Gen. xlii. 21; we have not, in all things, done to our servants as we would be done by, Matt. vii. 12; Col. iv. 1; we have not always ruled in equity and the fear of the Lord, 2 Sam. xxiii. 3; we have not walked before our house wisely and in a perfect way, Psa. ci. 2; we have sometimes relaxed our proper authority, and sometimes been hasty in our anger, and spoken unadvisedly with our lips, Psa. cvi. 33; we have not attended to the interests of their souls, as if we really knew the value of our own; we have, through indolence or timidity, forbore to deliver those that were drawn unto death, and those that were ready to be slain; our servants ran into temptation, and made themselves vile, and we restrained them not, 1 Sam. iii. 13. We

were ready to excuse ourselves by saying, "Behold we know it not;" but "doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth he not know it? and shall not He render to every man according to his works?" Prov. xxv. 11, 12. "Enter not into judgment with thy servant: for in thy sight shall no man living be justified," Psa. cxliii. 2. Deliver us from bloodguiltiness O God, thou God of our salvation, Psa. li. 14.

Here, then, in our failings in this one particular, we see enough to condemn us before God; enough to drive us to despair, except as we are encouraged to seek mercy through the precious blood of atonement. Well may we set down to this, as to every item of self-examination, Guilty! guilty! What could we do without an interest in Jesus Christ? But his "blood cleanseth from all sin," 1 John i. 7.

When we are displeased with the neglect, carelessness, perverseness, and disobedience of our servants, how should it lead us to reflect upon our own rebellion, disobedience, and unfaithfulness to God, the best of Masters! How have we squandered his time, wasted his talents, neglected his service, disobeyed his commands! What a wonder that he has not separated us from his household, and cast us, as unprofitable servants, into outer darkness, where is weeping, and wailing, and gnashing of teeth! But he is God, and not man, therefore we are not consumed, Lam. iii. 22. He hates putting away, Mal. ii. 16; and such is his long-suffering

goodness that notwithstanding all our past neglects and misdeeds, he still says, "Go work to-day in my vineyard," Matt. xxi. 28.

A constant reference to the conduct of God towards us, will teach us how to act towards our servants: how kind! how good! how loving! how faithful! He takes "pleasure in the prosperity of his servants," *Psa. xxxv. 27.* "His yoke is easy," Matt. xi. 29, 30: see also *Psa. cxlv. 8; xcii. 13—15.*

A consideration of the importance of the relation subsisting between masters and servants, and of the duties arising out of that relation, should certainly lead us constantly to make it a matter of prayer: prayer for direction in the choice of servants; prayer for grace to enable us faithfully to discharge our duty to them; prayer that a blessing may rest on instructions and endeavours, and render them effectual in forming our servants to good, and useful, and honourable characters, and in leading them into the way of salvation. What Christian head of a family but is ready to adopt the prayer of Solomon! "And now, O Lord my God," thou hast set me at the head of a family: "I am but a little child: I know not how to go out or come in. Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad," *1 Kings iii. 7, 9;* for wisdom is necessary for the guidance of a family, as well as for the government of a great nation: and what encouragement to know that "the Lord giveth wisdom," *Prov. ii. 6.* "If any of you lack wis-

dom, let him ask of God, that giveth to all men liberally, and upbraideth not," James i. 5. "In all thy ways acknowledge him, and he shall direct thy paths," Prov. iii. 6.

By way of encouragement to conscientious zeal, diligence, and perseverance in our endeavours to discharge our duty, and do good to the souls of our servants, we should consider the value of domestic harmony, and how greatly it is promoted by all the members of a family "submitting themselves, one to another, in the fear of God," Eph. v. 21. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" etc., Psa. cxxxiii. 1—3. Let it be considered, too, what great blessings may arise to our children from pious and faithful servants; and this will surely stimulate us, both to endeavour to obtain such as are so, and to do our utmost to promote in them whatever is virtuous, good, and holy.

Then, whatever be the result of our endeavours, how satisfactory is the testimony of conscience! "If our heart condemn us not, then have we confidence toward God," 1 John iii. 21. And He whom we serve, reads the heart, and will deal with us, not according to our success, but according to our fidelity and sincerity, 2 Chron. vi. 8.

Besides, we have reason to hope for success, Eccles. xi. 6. It is possible we may see no present result of our labours. We may have been compelled, with grief, to dismiss an unprofitable and incorrigible servant, who may seem

unmoved by our admonitions and pleadings; and yet, that servant may bear away the testimony of conscience, "I have lived in a Christian family;" and that conviction—though, like good seed, it may long lie hid beneath the clods—may at some future period revive, and awaken inquiry after the precious book that used to regulate the conduct, and comfort the hearts of the pious master and mistress, the glorious gospel of the blessed God, which was to them "the power of God unto salvation," Rom. i. 16, and which they used to say, was able to reach even to the chief of sinners, 1 Tim. i. 15. "Let us not be weary in well doing: for in due season we shall reap, if we faint not," Gal. vi. 9; "therefore, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," 1 Cor. xv. 58.

And if our endeavours should, by the grace of God, be rendered effectual, what a reward! "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins," James v. 20. What momentous words! A *brother*, or *sister*, walking in the way of *error* and *sin*—a way that leads to *death*—the death of the *soul*. But it is possible that the wanderer may be *turned* from the error of his way—may be turned through *our instrumentality*, and the soul *saved*, and a *multitude of sins covered*—some prevented, some repented of and pardoned; and the converted sinner made a blessing, instead of a curse. Who

can say what is comprehended in the salvation of one soul? And, perhaps, there is no diligent, humble, devoted Christian, on whom that honour has not been conferred. Surely, the love of Christ, and the value of the soul, should constrain us to do what we can, and especially for those of our own household.

Then we shall soon meet our servants at the bar of God; and they will bear witness to our fidelity, or to our neglect; and then, *He*, who for our salvation "took upon Him the form of a servant," Phil. ii. 7, will remember that we have loved them as his disciples, or laboured to make them so; and he will name our poor names with honour, and say, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me. Well done, thou good and faithful servant, enter thou into the joy of thy Lord," Matt. xxv. 21, 45.

And then, whether masters or servants, we are all tending to a state where these distinctions shall be done away, and none remain but those which arise from character. Oh to be then admitted together to that heavenly state, where there shall be no more strife who shall be greatest; but where they "shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," Matt. viii. 11. Then shall every faithful, watchful servant of Christ, experience the fulfilment of that amazing declaration, that the Lord himself shall "make them to sit down to meat, and will come forth and serve them," Luke xii. 37. "And there shall be no

more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever,"  
Rev. xxii. 3—5.

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